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OR AN

ILLUSTRATION

OF THE

SACRED SCRIPTURES,

BY AN

EXPLANATORY APPLICATION

OF THE

CUSTOMS AND MANNERS OF THE EASTERN NATIONS,

AND ESPECIALLY

THE JEWS, THEREIN ALLUDED TO.

TOGETHER WITH

OBSERVATIONS

ON MANY

DIFFICULT AND OBSCURE TEXTS,

COLLECTED FROM THE MOST

CELEBRATED TRAVELLERS, AND THE MOST EMINENT CRITICS.

Vol. I.

BY

SAMUEL BURDER.

An obsolete custom, or some forgotten circumstance, opportunely adverted to, will sometimes restore its true perspicuity and credit to a very intricate passage.

BISHOP LOWTH.

Philadelphia:

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1804.

PREFACE.

OUR estimation of the holy scriptures should be proportionable to their importance and excellence. That ignorance of spiritual things, which is so natural to all men, demonstrates their necessity; and the happy influence which they have upon the mind in seasons of adversity and distress, proves their value and utility. They are admirably adapted to our circumstances, as they present us with a complete system of truth and a perfect rule of conduct, and thus make those who properly understand them *wise unto salvation.*

But whatever relates either to faith or to practice, was delivered in ages very distant from the present, in places very remote from the spot which we inhabit, and by persons of habits and manners materially different from those with which we are familiar. General and permanently established usages, to which persons conformed themselves from early infancy, must have had a strong hold of the mind, and would greatly influence the turn

Rel. Misc. 6-12-39

of thought and the mode of expression. By these circumstances we must suppose the penman of the scriptures to have been affected; nor can we expect that a revelation coming from God, through the medium of men of like passions with ourselves, should be divested of such peculiarities. This consideration, so far from disparaging divine revelation, on the principle that it is more local than universal, in some measure serves to authenticate it; for though upon a superficial view of the subject, this circumstance may appear to give it such an aspect, yet upon mature examination it will be found that if it contain those branches and articles of truth, which are of general application, and which are productive of similar effects in distant ages and places, whatever local peculiarities it may possess, remain convincing and perpetual evidences of its credibility, while those circumstances are known to have existed, or are in any measure retained by the eastern nations.

If the credibility of the Bible be in any degree connected with the customs which are therein recorded or alluded to, it is certainly very material to observe, that in the East the usages and habits of the people are invariable; many of those which are particularly observable in the scriptures continue to this day unaltered; and doubtless, many things which are noticed as singularities of more recent establishment, may be traced back into ages now almost forgotten, the

distance of time and the remoteness of situation, being the only circumstances which obscure the connexion between the past and the present state of things. Thus many things shall revive which have fallen into decay; *multa renascentur quæ jam cecidere. Horace.* That the eastern customs remain unchanged is a fact that admits of no doubt; it is so incontestable, that the Baron de Montesquieu, in his Spirit of Laws, (b. xiv. c. 4.) has endeavoured to assign a natural cause for it. Sir John Chardin, from whose travels and manuscript papers many articles have been selected for the following work, adverting to his collections for the illustration of the Bible, says, "the language of that divine book (especially of the Old Testament) being oriental, and very often figurative and hyperbolical, those parts of scripture which are written in verse, and in the prophecies, are full of figures and hyperboles, which, as it is manifest, cannot be well understood without a knowledge of the things from whence such figures are taken, which are natural properties and particular manners of the countries to which they refer: I discerned this in my first voyage to the Indies; for I gradually found a greater sense and beauty in divers passages of scripture than I had before, by having in my view the things, either natural or moral, which explained them to me: and in perusing the different translations, which the greatest part of the translators of the Bible had made, I observed that every one of

them, (to render the expositions as they thought more intelligible) used such expressions as would accommodate the phrase to the places where they wrote, which did not only many times pervert the text, but often rendered the sense obscure, and sometimes absurd also. In fine, consulting the commentators upon such kind of passages, I found very strange mistakes in them; and that they had all along guessed at the sense, and did but grope (as in the dark) in the search of it; and from these reflections I took a resolution to make my remarks upon many passages of the scripture, persuading myself that they would be equally agreeable and profitable for use. And the learned, to whom I communicated my design, encouraged me very much (by their commendations) to proceed in it; and more especially when I informed them, that it is not in Asia as in our Europe, where there are frequent changes, more or less in the form of things, as the habits, buildings, gardens, and the like. In the East they are constant in all things: the habits are at this day in the same manner as in the precedent ages, so that one may reasonably believe, that in that part of the world the exterior forms of things, (as their manners and customs) are the same now as they were two thousand years since, except in such changes as may have been introduced by religion, which are nevertheless very inconsiderable." *(Preface to Travels in Persia*, p. vi.)

The language of the scriptures is highly figurative. It abounds with allusions and metaphors, and from this source obtains many of its beauties. The objects of nature, and the manners of nations, are introduced to diversify and adorn the sacred page; and many of the boldest and finest images, which are there to be found, are formed upon established customs. Such passages, when first delivered, were easily understood and fully comprehended, and came to the mind with an energy which gave them certain effect. If a similar influence do not accompany them to persons whose residence is in distant climes and ages, it is because they are unacquainted with such circumstances as are therein alluded to, or because they suffer their own habits and manners to prepossess the mind with disaffection, to every thing discordant from its own particular and favourite modes. If we desire to understand the word of God as it was originally revealed, we must not fail to advert to its peculiarities, and especially those of the description in question. It will be found absolutely impossible to develope the meaning of many passages, without recurring to the customs with which they are connected; and these, when brought forward, will remove the abstruseness which was supposed to attend the subject, and give it a just and clear representation.

The accumulated labours of biblical critics have succeeded in clearing up many difficulties;

but in some instances they have failed, and have left the inquirer bewildered and perplexed. The reason why they have not done better has been the want of a proper attention to oriental customs. Commentators in general have not sufficiently availed themselves of the assistance of travellers into the East. It is but rarely that any materials are drawn from their journals to elucidate the scriptures. The few instances which occur of this sort, discover how happily they may be explained by this method, and excite our surprise and regret at the neglect of it.

A spirit of inquiry and research seems to have animated those persons, who, during the two last centuries, explored the regions of the East. Many of them were men of considerable natural talents, acquired learning, and true religion. While they indulged a laudable curiosity in collecting information on general subjects, they did not neglect sacred literature. By their industry the geography, natural history, religious ceremonies, and miscellaneous customs of the Bible and the eastern nations have been compared and explained, and that essentially to the advantage of the former.

But with regard to these writers it must be observed, that many excellent things of the kind here adverted to are only *incidentally* mentioned. Some observations which they have made are

capable of an application which did not present itself to their minds; so that in addition to a number of passages which they have *professedly* explained, select portions of their works may be brought into the same service. To collect these scattered fragments, and make a proper use of them, is certainly a laborious work: it has however, been ably executed by the late Mr. Harmer; his Observations on divers Passages of Scripture are well known and highly esteemed. It must be acknowledged to his praise, that he led the way in this department of literature, and has contributed as much as any one man to disseminate the true knowledge of many parts of holy writ. But his work is too copious for general utility: it will never fail to be read by the scholar; but it cannot be expected that the generality of christians can derive much benefit from that, which from its extent is almost inaccessible to many persons. it must also be admitted that some of the subjects which are there discussed may be dispensed with, as not being of much interest or importance. The style is sometimes prolix, and difficult of conception, and the arrangement is certainly capable of improvement. On the whole, the book would be more valuable if it were more select in its subjects and compressed in its language. This object long appeared so important, that I determined to execute an abridgment of these observations for my own private use; but upon further reflection and ad-

vice, I was induced to undertake the compilation of a volume to include the substance of the best writers of this class. The production now offered to the public is the fruit of the resolution just mentioned.

I have endeavoured to select from Mr. Harmer's Observations whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitabl, I have inserted them in those places, where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new, and not before attempted, but I hope will prove both agreeable and useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous as at once to attract the attention of the reader.

To the materials collected from Mr. Harmer, have been added some very important remarks from Shaw, Pococke, Russell, Bruce, and other eminent writers. It is admitted that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

But many of the following observations are original: they are not however particularly distinguished from the rest. I must here avail myself of an opportunity to acknowledge my obligations to Mr. Gillingwater, of Harleston in Norfolk, for the very liberal manner in which he favoured me with the use of his manuscript papers. They consist of additions to, and corrections of Mr. Harmer's observations, and were communicated to that gentleman with a view to assist him in the farther prosecution of his work; but it was too late, as the fourth and last volume was then nearly completed at the press, and in a single instance only towards the close of it was any use made of these materials. From this collection I have made many extracts, and have enriched this volume with several new articles on subjects which had not before been discussed. In the progress of my work I have also derived very considerable assistance from many valuable books furnished by James Brown, Esq. of St. Albans, for which I acknowledge myself greatly obliged, and especially for his very careful correction of the manuscript before it went to the press.

That this work might be rendered acceptable to the scholar, and those who have inclination to consult the sources from whence the information it contains is drawn, the authorities in most instances have been very particularly inserted. It

must however be observed, that one principal object in view was the advantage of christians in general. I have aimed to furnish the plain reader with a book to which he may refer for information, on such passages of scripture as appear obscure and difficult, at least those which are to be explained by the method here adopted. Two indexes, one of scriptures incidentally illustrated, and the other of subjects discussed, are subjoined: an appendage this, which I conceive no book ought to be destitute of that is designed to be useful.

A very considerable claim to candour may be advanced in favour of this work. The number and difficulty of the subjects treated of—the compass of reading necessary to obtain materials to elucidate them—the singular felicity of avoiding undue prolixity or unsatisfactory conciseness—and the perplexity arising from the jarring opinions of learned men on many of these subjects, render it an arduous task for an individual to accomplish. Without presuming to suppose that I have always succeeded in ascertaining the true meaning of those difficult texts which are brought forward, I have done the best which I could to remove their obscurity, and to give them a consistent and intelligible meaning. *Nec semper feriet quodcunque minabitur arcus:* The arrow will not always hit the object which it threatens. Many of the observations here advanced are

indeed rather proposed to consideration, than offered to decide positively the meaning of those passages to which they are attached. The same diversity of sentiment which has influenced commentators and prevented a unanimity of judgment, may justly be supposed to induce some readers to form their opinion as variously. Should this fruit of my labours be favourably received, I shall be encouraged to pursue these studies, and may hereafter produce a volume of a similar nature, though perfectly distinct from the present, whatever resemblance may be found in its object. In the mean time I dismiss the following pages, reminding my reader of the admonition of *Horace:*

——Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

If you know of any thing more proper than these, be so candid as to communicate your knowledge; if not, make use of what I have furnished.

SAMUEL BURDER.

ST. ALBANS,
JANUARY, 8, 1802.

ORIENTAL CUSTOMS:

ILLUSTRATIVE

OF THE

SACRED SCRIPTURES.

No. 1.—GENESIS iii. 15.

It shall bruise thy head, and thou shalt bruise his heel.

THE following traditions of the promised Messiah are remarkable for their coincidence with the first promise, and must have had an higher origin than unassisted human invention. In the Gothick mythology, Thor is represented as the first born of the supreme God, and is styled in the Edda, the eldest of sons; he was esteemed a "middle divinity, a mediator between God and man." With regard to his actions, he is said to have wrestled with death, and, in the struggle, to have been brought upon one knee; to have *bruised the head* of the great serpent with his mace; and in his final engagement with that monster, to have beat him to the earth, and slain him. This victory, however, is not obtained but at the expence of his own life: "Recoiling back nine steps, he falls dead upon the spot, suffocated with the floods of venom, which the serpent vomits forth upon him." (EDDA, *Fab.* 11, 25, 27, 32). Much the same notion, we are informed, is prevalent in the mythology of the Hindoos. Two sculptured figures are yet extant in one of their oldest pagodas, the former of which represents

Chresshna, an incarnation of their mediatorial God Vishnu, trampling on the *crushed head* of the serpent; while in the latter it is seen encircling the deity in its folds, and *biting his heel.* (MAURICE'S *Hist. of Hindostan*, vol. ii. p. 290.) It is said that Zerâdusht, or Zoroaster, predicted in the Zendavestâ, that in the latter days would appear a man called Oshanderbeghâ, who was destined to bless the earth by the introduction of justice and religion; that, in his time, would likewise appear a malignant demon, who would oppose his plans, and trouble his empire, for the space of twenty years; that afterwards, Osiderbeghâ would revive the practice of justice, put an end to injuries, and re-establish such customs as are immutable in their nature; that king's should be obedient to him, and advance his affairs; that the cause of true religion should flourish; that peace and tranquility should prevail, and discord and trouble cease. (HYDE, *de Relig. vet. Pers.* c. 31.) According to Abulpharagius, the Persian legislator wrote of the advent of the Messiah in terms even more express than those contained in the foregoing prediction. "Zeradusht," says he, "the preceptor of the magi, taught the Persians concerning the manifestation of Christ, and ordered them to bring gifts to him, in token of their reverence and submission. He declared, that in the latter days a pure virgin would conceive; and that as soon as the child was born, a star would appear, blazing even at noon day with undiminished lustre. "You, my sons," exclaims the venerable seer, "will perceive its rising, before any other nation. As soon, therefore, as you shall behold the star, follow it whithersoever it shall lead you, and adore that mysterious child, offering your gifts to him with the profoundest humility. He is the almighty WORD, which created the heavens." (Cited by HYDE, *de Relig. vet. Pers.* c. 31.)

No. 2.—iv. 4. *Abel brought of the firstlings of his flock.*] The universality of sacrificial rites will naturally produce an enquiry into the source, from which such a custom, so inexplicable upon any principles of mere natural reason, could have been derived. And here we are involuntarily led to the first institution of this ordinance, which is so particularly recorded in Scripture. When it pleased God to reveal his gracious purpose of redeeming lost mankind by the blood of the Messiah, it would doubtless be highly expedient to institute some visible sign, some external representation, by which the mysterious sacrifice of Mount Calvary might be prophetically exhibited to all the posterity of Adam. With this view, a pure and immaculate victim, the firstling of the flock, was carefully selected; and, after its blood had been shed, was solemnly appointed to blaze upon the altar of Jehovah. When the first typical sacrifice was offered up, fire miraculously descended from heaven, and consumed it; and when this primitive ordinance was renewed under the levitical priesthood, two circumstances are particularly worthy of observation—*that the victim should be a firstling—and that the oblation should be made by the instrumentality of fire.* It is remarkable that both these primitive customs have been faithfully preserved in the heathen world:—The Canaanites caused their first born to pass through the fire, with a view of appeasing the anger of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt offering, when in danger from the superior prowess of the Edomites. 2 *Kings*, iii. 27. Nor was the belief, that the gods were rendered propitious by this particular mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from *Homer*, that a whole hecatomb of firstling lambs was no uncommon

offering among his countrymen. (*Iliad* iv. ver. 202.) And the ancient Goths, having "laid it down as a principle, that the effusion of the blood of animals appeased the anger of the gods, and that their justice turned aside upon the victims those strokes which were destined for men," (MALLET's *North. Antiq.* vol. i. chap. 7.) soon proceeded to greater lengths, and adopted the horrid practice of devoting human victims. In honour of the mystical number three, a number deemed particularly dear to Heaven, every ninth month witnessed the groans and dying struggles of nine unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire, which was kept perpetually burning; while the blood, in singular conformity with the levitical ordinances, was sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols. (MALLET's *North. Antiq.* vol. i. chap. 7.) Even the remote inhabitants of America have retained similar customs, and for similar reasons. It is somewhere observed by *Acosta*, that in cases of sickness, it is usual for a Peruvian to sacrifice his son to Virachoca, beseeching him to spare his life, and to be satisfied whit the blood of his child.

FABER's *Horæ. Mosaicæ*, vol. i. p. 88.

No. 3.—v. 24. *God took him.*] The following singular tradition may possibly have some reference to the translation of Enoch: "The Kalmucks, among other idols, worship in a peculiar manner one, which they call Xacamuni. They say, that four thousand years ago, he was only a sovereign prince in India; but, on account of his unparalleled sanctity, God had taken him up to heaven alive."

VON STRAHLENBERG's *Siberia*, p. 409.

No. 4.—ix. 4. *But flesh with the life thereof, which is the blood thereof, shall ye not eat.*] Mr. *Bruce* has given a very extraordinary account of the practice of eating blood in Abyssinia. This custom, so prevalent in several places, is forbidden in the Scriptures. A recital of the narrative will probably suggest to the reader the reasons of the prohibition. Mr. *Bruce* tells us, that, "not long after our loosing sight of the ruins of this ancient capital of Abyssinia, we overtook three travellers driving a cow before them: they had black goat skins upon their shoulders, and lances and shields in their hands; in other respects they were but thinly clothed; they appeared to be soldiers. The cow did not seem to be fatted for killing, and it occurred to us all, that it had been stolen. This, however, was not our business, nor was such an occurrence at all remarkable in a country so long engaged in war. We saw that our attendants attached themselves, in a particular manner, to the three soldiers that were driving the cow, and held a short conversation with them. Soon after, we arrived at the hithermost bank of the river, where I thought we were to pitch our tent: the drivers suddenly tript up the cow, and gave the poor animal a very rude fall upon the ground, which was but the beginning of her sufferings. One of them sat across her neck, holding down her head by the horns, the other twisted the halter about her fore feet, while the third, who had a knife in his hand, to my very great surprise, in place of taking her by the throat, got astride upon her belly, before her hind legs, and gave her a very deep wound in the upper part of the buttock. From the time I had seen them throw the beast upon the ground, I had rejoiced, thinking that when three people were killing a cow, they must have agreed to sell part of her to us; and I was much disappointed upon hearing the Abyssinians say, that we were to pass the river to the other side, and not encamp where

I intended. Upon my proposing they should bargain for part of the cow, my men answered, what they had already learned in conversation, that they were not then to kill her; that she was not wholly theirs, and they could not sell her. This awakened my curiosity; I let my people go forward, and staid myself, till I saw, with the utmost astonishment, two pieces, thicker and longer than our ordinary beef steaks, cut out of the higher part of the buttock of the beast: how it was done I cannot positively say, because, judging the cow was to be killed from the moment I saw the knife drawn, I was not anxious to view that catastrophe, which was by no means an object of curiosity: whatever way it was done, it surely was adroitly, and the two pieces were spread upon the outside of one of their shields. One of them still continued holding the head, while the other two were busy in curing the wound. This, too, was done not in an ordinary manner. The skin which had covered the flesh that was taken away, was left entire, and flapped over the wound, and was fastened to the corresponding part by two or more small skewers or pins. Whether they had put any thing under the skin, between that and the wounded flesh, I know not; but, at the river side where they were, they had prepared a cataplasm of clay, with which they covered the wound; they then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet their companions in the evening." (*Travels*, vol. iii. p. 142.) "We have an instance, in the life of Saul, that shews the propensity of the Israelites to this crime: Saul's army, after a battle, *flew*, that is, fell voraciously upon the cattle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw; so that the army was defiled by eating blood, or living animals. 1 *Sam.* xiv. 33. To prevent this, Saul caused to be rolled to him a great stone, and

ordered those that killed their oxen, to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox, and throwing it upon the ground was not permitted as equivalent. The Israelites did, probably, in that case, as the Abyssinians do at this day; they cut a part of its throat, so that blood might be seen on the ground, but nothing mortal to the animal followed from that wound: but, after laying his head upon a large stone, and cutting his throat, the blood fell from on high, or was poured on the ground like water, and sufficient evidence appeared that the creature was dead, before it was attempted to eat it. We have seen that the Abyssinians came from Palestine a very few years after this, and we are not to doubt, that they then carried with them this, with many other Jewish customs, which they have continued to this day." (BRUCE's *Travels*, vol. iii. p. 299.) To corroborate the account given by Mr. *Bruce*, in these extracts, it may be satisfactory to affix what Mr. *Antes* has said upon the subject, in his Observations on the Manners and Customs of the Egyptians, p. 17. "When Mr. *Bruce* returned from Abyssinia, I was at Grand Cairo. I had the pleasure of his company for three months almost every day, and having, at that time, myself an idea of penetrating into Abyssinia, I was very inquisitive about that country, on hearing many things from him which seemed almost incredible to me; I used to ask his Greek servant Michael, (a simple fellow, incapable of any invention) about the same circumstance, and must say, that he commonly agreed with his master, as to the chief points. The description Mr. *Bruce* makes concerning the bloody banquet of live oxen among the natives, he happened never to mention to me, else I could have made the same enquiry; but I heard not only this servant, but many eye witnesses, often speak of the Abyssinians eating raw meat."

No. 5.—ix. 21. *And he drank of the wine and was drunken.*] Numerous passages might be selected from the sacred books of the *Hindus*, in which there appears an extraordinary coincidence with some parts of the sacred scriptures. It is admitted by those who are best acquainted with the heathen records, that the similarity is not merely casual, but that the facts and circumstances thus detailed had been in some way, however remote or traditional, derived from the divine original. The following extract from the *Padma-purán*, of which the translation is minutely exact, may afford a specimen of these conformities, which are strongly *corroborative* of the truth of the *Mosaic history*. It is evidently the history of Noah and his sons just after the flood.

1. "To SATYAVARMAN, that sovereign of the *whole* earth, *were* born three sons; the eldest, SHERMA; then C'HARMA; and *thirdly*, JYA'PETI by name.

2. "*They were* all men of good morals, excellent in virtue and virtuous deeds, skilled in the use of weapons to strike with or to be thrown; brave men, eager for victory in battle.

3. "But SATYAVARMAN, being continually delighted with devout meditation, *and* seeing his sons fit *for dominion*, laid upon them the burden of government,

4. "*Whilst* he remained honouring and satisfying the gods, and priests, and kine. One day, by the act of destiny, the king, having drunk mead,

5. "Became sensless, *and* lay asleep naked: then was he seen by C'HARMA, and by him were his two brothers called;

6. "*To whom he said*, what now has befallen? in what state is this our sire? By those two was he hidden with clothes, and called to his senses again and again.

7. "Having recovered his intellect, and perfectly knowing what had passed, he cursed C'HARMA, *saying*, thou shall be the servant of servants.

8. " *And*, since thou wast a laughter in their presence, from laughter shalt thou acquire a name. Then he gave to SHERMA the wide domain on the south of the snowy mountain,

9. " And to JYA'PETI he gave all on the north of the snowy mountain; but he, by th epower of religious contemplation, attained supreme bliss."

Asiatick Researches, vol. iii. p. 465.

No. 6.—xvi. 12. *His hand will be against every man, and every man's hand against him.*] " The one is the natural, and almost necessary consequence of the other. Ishmael lived by prey and rapine in the wilderness: and his posterity have all along infested Arabia and the neighbouring countries with their robberies and incursions. They live in a state of continual war with the rest of the world, and are both robbers by land, and pirates by sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them again; that several attempts have been made to extirpate them; and even now as well as formerly travellers are forced to go with arms, and in caravans or large companies, and to march and keep watch like a little army, to defend themselves from the assaults of these free-booters, who run about in troops, and rob and plunder all whom they can by any means subdue. These robberies they also justify by alledging the hard usage of their father Ishmael, who being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there; and on this account they think they may, with a safe conscience, indemnify themselves, as well as they can, not only on the posterity of Isaac, but also on every body else; always supposing a kind of kindred between

themselves and those they plunder; and in relating their adventures of this kind, they think it sufficient to change the expression, and instead of, *I robbed a man of such and such a thing*, to say, *I gained it.*"

SALE'S *Prelim. Discourse*, 30.
NEWTON *on the Prophecies*, vol. i. p. 42.

No. 7.—xviii. 1—8.] When a party belonging to Capt. Cooke (in his last voyage) went ashore on an island near that of Mangeea in the South Seas, they were forcibly detained by the natives a considerable time, which much alarmed them, but this detention proceeded, as they afterwards found, from pure motives of hospitality; and continued only till such time as they had roasted a hog, and provided other necessaries for their refreshment. In reviewing this most curious transaction, says the writer of that voyage, we cannot help calling to our memory the manners of the patriarchal times. It does not appear to us, that these people had any intention in detaining ours, different from those which actuated the patriarch in a similar transaction.

No. 8.—xviii. 6. *And Abraham hastened into the tent unto Sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.*] These instructions are quite similar to the manners of the place, which even at present are little if any thing altered from what they anciently were. Thus Dr. SHAW relates (*Trav.* P. 296.) "that in cities and villages, where there are public ovens, the bread is usually leavened: but among the Bedoweens, as soon as the dough is kneaded, it is made into thin cakes, which are either immediately baked upon the coals, or else in a ta-jen, a shallow earthen vessel like a frying pan."

2 *Sam.* xiii. 8.
1 *Chron.* xxiii. 29.

No. 9.—xviii. 7. *Abraham ran unto the herd, and fetched a calf tender and good.*] Abraham appears to have taken a very active part in preparing to entertain the angels. But when it is said that *he ran to the herd, and fetched a calf*, we must not understand him as descending to an office either menial or unbecoming his rank, since we are informed, that "the greatest prince of these countries is not ashamed to fetch a lamb from his herd, and kill it, whilst the princess is impatient till she hath prepared her fire and kettle to dress it." SHAW's *Travels*, p. 301.

No. 10.—xix. 24. *The Lord rained upon Sodom and upon Gomorrah, brimstone and fire.*] These cities are said by Moses, on account of their abominable impurities, to have been overwhelmed with a torrent of liquid fire, rained down upon them from heaven. His narrative is equally confirmed by profane historians and by modern travellers. *Diodorus Siculus* mentions the peculiar nature of the lake, which covered the country, where these towns were formerly situated, "The water of it is bitter and fetid to the last degree, insomuch that neither fish, nor any other aquatic animals are able to live in it." (*Bib. Hist.* lib. xix. p. 784.) *Tacitus* relates that a tradition still prevailed in his days, of certain powerful cities having been destroyed by thunder and lightning, and of the plain, in which they were situated, having been burnt up. He adds, that evident traces of such a catastrophe remained. The earth was parched, and had lost all its natural powers of vegetation: and whatever sprung up, either spontaneously, or in consequence of being planted, gradually withered away, and crumbled into dust. (TACIT. *Hist.* lib. v. c. 7.) *Strabo*, after describing the nature of the lake Asphaltis, adds, that the whole of its appearance gives an air of probability to the prevailing tradition,

that thirteen cities, the chief of which was Sodom, were once destroyed and swallowed up by earthquakes, fire, and an inundation of boiling sulphureous water. (STRAB. *Geog.* lib. xvi.) *Maundrell* visited the lake Asphaltis in the year 1697, and makes the following observations upon it. "Being desirous to see the remains, (if there were any) of those cities anciently situate in this place, and made so dreadful an example of the divine vengeance, I diligently surveyed the waters, as far as my eye could reach; but neither could I discern any heaps of ruins, nor any smoke ascending above the surface of the water, as is usually described in the writings and maps of geographers. But yet I must not omit, what was confidently attested to me by the father guardian, and procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, that they had once actually seen one of these ruins; that it was so near the shore, and the waters so shallow at that time, that they went to it, and found there several pillars, and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water." (*Travels*, p. 85.) The account which *Thevenot* gives is much to the same purpose. "There is no sort of fish in this sea, by reason of the extraordinary saltness of it; which burns like fire when one tastes of it. And when the fish of the water Jordan come down so low, they return back again against the stream; and such as are carried into it by the current of the water immediately die. The land within three leagues round it is not cultivated, but is white, and mingled with salt and ashes. In short we must think that there is a heavy curse of God upon that place, seeing it was heretofore so pleasant a country." (*Travels*, vol. i. p. 194.)

No. 11.—xxi. 23. *Swear unto me here by God.*] This kind of oath appears not only to have been gene-

rally in use in the time of Abraham, but also to have descended through many generations and ages in the East. When Mr. *Bruce* was at SHEKH AMMER, he entreated the protection of the governor in prosecuting his journey. Speaking of the people who were assembled together at this time in the house, he says, (*Travels*, vol. i. p. 148.) "the great people among them came, and after joining hands, repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the *tell*, or field in the *desert*; or in case that I, or mine, should fly to them for refuge, if they did not protect us at the risk of their lives, their families and their fortunes, or, as they emphatically expressed it, to the death of the last male child among them." See also *Gen.* xxvi. 28, 29.

No. 12.—xxii. 3. *Saddled his ass.*] There is no ground for supposing that the ancient eastern saddles were like our modern ones. Such were not known to the Greeks and Romans till many ages after the Hebrew judges. "No nation of antiquity knew the use of either saddles or stirrups;" (GOGUET, *Origin of Laws*, vol. iii. p. 172. English edit.) and even in our own times, *Hasselquist*, when at Alexandria, says, "I procured an equipage which I had never used before; it was an ass with an Arabian *saddle*, which consisted only of a cushion, on which I could sit, and a handsome bridle.' (*Travels*, p. 52.) But even the cushion seems an improvement upon the ancient eastern saddles, which were probably nothing more than a kind of rug girded to the beast. PARKHURST'S *Heb. Lex.* p. 213.

No. 13.—xxiv. 2, 3. *And Abraham said unto his eldest servant of his house, that ruled over all that he had, put, I pray thee, thy hand under my thigh, and I will make*

thee swear by the Lord.] The present mode of swearing among the Mohammedan Arabs, that live in tents as the patriarchs did, according to *de la Roque (Voy. dans la Pal.* p. 152.) is, by laying their hands on the Koran. They cause those who swear to wash their hands before they give them the book; they put their left hand underneath, and the right over it. Whether, among the patriarchs one hand was under, and the other upon the thigh, is not certain, possibly Abraham's servant might swear with one hand under his master's thigh, and the other stretched out to Heaven. As the posterity of the patriarchs are described as coming out of the thigh, it has been supposed, this ceremony had some relation to their believing the promise of God, to bless all the nations of the earth, by means of one that was to descend from Abraham.

HARMER, vol. iv. p. 477.

No. 14.—xxvii. 39. *Dew of Heaven.*] Egypt, says *M. Savary*, would be uninhabitable, did not the nocturnal dews restore life to vegetables. These dews are so copious, especially in summer, that the earth is deeply soaked with them, so that in the morning one would imagine that rain had fallen during the night. This is the reason why the scripture promises the Israelites, who inhabited a climate pretty similar to that of Egypt, the *dew of heaven* as a signal favour.

No. 15.—xxviii. 17. *The gate of Heaven.*] After having described in what manner caverns were used as sacred temples, and the allegorical design of some parts of their furniture, Mr. *Maurice* says, "In these caverns they erected a high ladder, which had *seven* GATES, answering to the number of the planets, through which, according to their theology, the soul gradually ascends to the supreme mansion of felicity. I must here observe that the word GATE which is a

part of Asiatic palaces by far the most conspicuous and magnificent, and upon adorning of which immense sums are often expended, is an expression, that, throughout the East, is figuratively used for the mansion itself. Indeed it seems to be thus denominated with singular propriety, since it is under those GATES that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce are frequently carried on. Captain *Hamilton* (*Voyage*, vol. i. p. 368) giving an account of Fort St. George, observes, "that the GATE of that town, called the sea-gate, being very spacious, was formerly the common exchange, where merchants of all nations resorted about eleven o'clock, to treat of business or merchandize." Astronomy, deriving its birth in Asia, and exploring nature and language for new symbols, soon seized upon this allegorical expression as highly descriptive of her romantic ideas; and the title was transferred from terrestrial houses to the spheres. It may here be remarked, that the expression occurs frequently in holy writ, often in the former sense, and sometimes even in the astronomical allusion of the word. In the former acceptation we read, (*Esther* ii. 19.) of the *Jew, Mordecai, sitting in the king's* GATE; *in Lamentations* v. 14. that *the elders have ceased from the* GATE; and, in *Ruth* iii. 11. it is used in a sense remarkably figurative, *all the* GATE, (that is house) *of my people know thou art virtuous.* In the second acceptation, the word as well as the attendant symbol itself, to our astonishment occur in the account of Jacob's vision of the LADDER, WHOSE TOP REACHED TO HEAVEN, and in the exclamation, THIS IS THE GATE OF HEAVEN. It is hence manifested to have been an original patriarchal symbol. A similar idea occurs in *Isaiah* xxxviii. 10. *I shall go to the* GATES *of the grave;* and in *Matt.* xvi. 18. *the* GATES *of hell shall not prevail*

against it. Nor is it impossible but our blessed Lord himself might speak in allusion to the popular notion of the two astronomical GATES, celestial and terrestrial, when in *Matt.* vii. 13. he said, *Enter ye in at the strait* GATE; *for wide is the* GATE, *and broad is the way that leadeth to destruction, and many there are which go in thereat; because strait is the* GATE, *and narrow is the way that leadeth to life, and few there are that find it.*"

Indian Antiquities, vol. ii. p. 241.

No. 16—xxviii. 18. *And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.*] One of the idols in the pagoda of Jaggernaut is described by Captain *Hamilton*, as a *huge black-stone*, of a pyramidal form, and the *sommona codom* among the Siamese is of the same complexion. The *ayeen Akbery* mentions an octagonal pillar of black stone, fifty cubits high. *Tavernier* observed an idol of black stone in the pagoda of Benares, and that the statue of Creeshna, in his celebrated temple of Mathura, is of black marble. It is very remarkable, that one of the principal ceremonies incumbent upon the priests of these stone deities, according to *Tavernier*, is to anoint them daily with odoriferous oils: a circumstance which immediately brings to our remembrance the similar practice of Jacob, who, after the famous vision of the celestial ladder, *took the stone which he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.* It is added, that he called the name of that place BETH-EL, that is, the house of God. This passage evinces of how great antiquity is the custom of considering stones in a sacred light, as well as the anointing them with consecrated oil. From this conduct of Jacob, and this Hebrew appellative, the learned *Bochart*, with great ingenuity and reason, insists that the name and

veneration of the sacred stones, called *baetyli*, so celebrated in all pagan antiquity, were derived. These *baetyli* were stones of a round form; they were supposed to be animated, by means of magical incantations, with a portion of the deity: they were consulted on occasions of great and pressing emergency, as a kind of divine oracles, and were suspended, either round the neck or some other part of the body. Thus the setting up of a stone by this holy person, in grateful memory of the celestial vision, probably became the occasion of the idolatry in succeeding ages, to these shapeless masses of unhewn stone, of which so many astonishing remains are scattered up and down the Asiatic and the European world.

MAURICE's *Indian Antiquities*, vol. ii. p. 355.

No. 17.—xxix. 2. *A great stone was upon the well's mouth.*] In Arabia, and other places, they cover up their wells of water, lest the sand, which is put into motion by the winds, should fill, and quite stop them up. (*Chardin.*) So great was their care not to leave the well open any length of time, that they waited till the flocks were all gathered together, before they began to draw water: and when they had finished, the well was immediately closed again. HARMER, vol. i. p. 113.

No. 18.—xxix. 24. *And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid.*] *Chardin* observes that none but very poor people marry a daughter in the East, without giving her a female slave for an handmaid, there being no hired servants there as in Europe. So Solomon supposes they were extremely poor that had not a servant. *Prov.* xii. 9.

HARMER, vol. ii. p. 366.

No. 19.—xxx. 32. *I will pass through all thy flocks to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.*] The following extract from the *Gentoo laws*, p. 150, is remarkable for its coincidence with the situation and conduct of Jacob; and demonstrates that he acted with propriety, if the regulations here mentioned existed in his time; and of their very great antiquity there is no doubt. "If a person without receiving wages, or subsistence, or clothes, attends ten milch cows, he shall select, for his own use, the milk of that cow which ever produces most; if he attends more cows, he shall take milk after the same rate, in lieu of wages. If a person attends one hundred cows for the space of one year, without any appointment of wages, he shall take to himself one heifer of three years old; and also, of all those cows that produce milk, whatever the quantity may be, after every eight days, he shall take to himself the milk, the intire product of one day. Cattle shall be delivered over to the cowherd in the morning: the cowherd shall tend them the whole day with grass and water, and in the evening shall re-deliver them to the master, in the same manner as they were intrusted to him: if, by the fault of the cowherd, any of the cattle be lost, or stolen, that cowherd shall make it good. When a cowherd hath led cattle to any distant place to feed, if any die of some distemper, notwithstanding the cowherd applied the proper remedy, the cowherd shall carry the head, the tail, the forefoot, or some such convincing proof, taken from that animal's body, to the owner of the cattle; having done this he shall be no farther answerable; if he neglects to act thus, he shall make good the loss." Probably this last circumstance is alluded to in *Amos* iii. 12.

No. 20.—xxxi. 27. *Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?*] The Easterns used to set out, at least on their longer journeys, with music. When the prefetto of Egypt was preparing for his journey, he complains of his being incommoded by the songs of his friends, who in this manner took leave of their relations and acquaintance. These valedictory songs were often extemporary. If we consider them, as they probably were used not on common but more solemn occasions, there appears a peculiar propriety in the complaint of Laban. HARMER, vol. i. p. 435.

No. 21.—xxxi. 34. *The camel's furniture.*] POCOCKE informs us, that "one method of conveyance, still used in the East, is by means of a sort of round basket, slung on each side of a camel, (with a cover,) which holds all their necessaries, and on it (the camel) a person sits crossed-legged" Mr. *Moryson*, whose travels were printed in the year 1596, mentions (p. 247.) in his journey from Aleppo to Constantinople, "two *long chairs* like *cradles*, covered with red cloth, to hang on the two sides of our camel, which chairs the Turks used to ride in, and sleep upon camels backs." Mr. *Hanway* likewise mentions (*Travels*, vol. i. p. 190.) *kedgavays*, "which are a kind of covered chairs, which the Persians hang over camels in the manner of *panniers*, and are big enough for one person to sit in."

No. 22.—xxxi. 40. *In the day the drought consumed me, and the frost by night.*] "In Europe the days and nights resemble each other with respect to the qualities of heat and cold; but it is quite otherwise in the East. In the lower Asia in particular, the day is always hot; and as soon as the sun is fifteen

degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights." *(Chardin* in *Harmer*, vol. i. p. 74.*)* *Cambpell (Travels*, part ii. p. 100.*)* says, "sometimes we lay at night out in the open air, rather than enter a town; on which occasions I found the weather as piercing cold as it was distressfully hot in the day time." Hence we may clearly see the force and propriety of Jacob's complaint.

No. 23.—xxxi. 46. *And Jacob said unto his brethren, gather stones, and they took stones and made an heap, and they did eat there upon the heap.*] Niebuhr, relating his audience with the Imam of Yemen, says, "I had gone from my lodgings indisposed, and by standing so long found myself so faint, that I was obliged to ask permission to quit the room. I found near the door some of the principal officers of the court, who were sitting, in a scattered manner, in the shade, *upon stones*, by the side of the wall. Among them was the nakib (the general, or rather master of the horse,) *Cheir Allah*, with whom I had some acquaintance before. He immediately resigned his place to me, and applied himself to draw together stones into an heap, in order to build himself a new seat." This management might be owing to various causes. The extreme heat of the ground might render sitting there disagreeable. The same inconvenience might arise also from its wetness. It was certainly a very common practice; and as it appears from the instance of Jacob, a very ancient one.

HARMER, vol. iii. p. 215.

No. 24.—xxxiii. 13. *And he said unto him, my lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should over-drive them one day, all the flocks will die.*] Prepared as the Arabs are for speedy flight, a quick motion is very destructive to the young of their flocks. "Their flocks," says *Chardin*, "feed down the places of their encampment so quick, by the great numbers which they have, that they are obliged to remove them too often, which is very destructive to their flock, on account of the young ones, which have not strength enough to follow." This circumstance shews the energy of Jacob's apology to Esau for not attending him.

HARMER, vol, i. p. 126.

No. 25.—xxxiii. 19. *An hundred pieces of money.*] There is very great reason to believe that the earliest coins struck were used both as weights and money; and indeed, this circumstance is in part proved by the very names of certain of the Greek and Roman coins. Thus the Attic *mina* and the Roman *libra* equally signify a pound; and the στατηρ *(stater)* of the Greeks, so called from weighing, is decisive as to this point. The Jewish sheckel was also a weight as well as a coin; three thousand sheckels, according to Arbuthnot, being equal in weight and value to one talent. This is the oldest coin of which we any where read, for it occurs, *Gen.* xxiii. 16. and exhibits direct evidence against those who date the first coinage of money so low as the time of Cræsus or Darius, it being there expressly said, that Abraham weighed to Ephron four hundred sheckels of silver, *current money with the merchant.*

HAVING considered the origin and high antiquity of coined money, we proceed to consider the *stamp* or *impression* which the first money bore. The primitive race of men being shepherds, and their wealth consisting

in their cattle, in which Abraham is said to have been rich, for greater convenience metals were substituted for the commodity itself. It was natural for the representative sign to bear impressed the object which it represented; and thus accordingly the earliest coins were stamped with the figure of an ox or a sheep: for proof that they actually did thus impress them, we can again appeal to the high authority of scripture; for there we are informed that *Jacob bought a parcel of a field for an hundred pieces of money.* The original Hebrew, translated pieces of money, is *kesitoth*, which signifies lambs, with the figure of which the metal was doubtless stamped.

MAURICE's *Indian Antiquities*, vol. vii. p. 470.

No. 26.—xxxvii. 34. *Jacob rent his clothes.*] This ceremony is very ancient, and is frequently mentioned in scripture. *Levi (Rites and Ceremonies of the Jews*, p. 174.) says, it was performed in the following manner: "they take a knife, and holding the blade downwards, do give the upper garment a cut on the right side, and then rend it an hand's breadth. This is done for the five following relations, *brother*, *sister*, *son*, or *daughter*, or *wife*; but for *father* or *mother*, the rent is on the left side, and in all the garments, as coat, waistcoat, &c."

No. 27.—xl. 13. *Within three days shall Pharoah lift up thine head.*] "The ancients, in keeping their reckonings or accounts of time, or their list of domestic officers or servants, made use of tables with holes bored in them, in which they put a sort of pegs, or nails with broad heads, exhibiting the particulars, either number or name, or whatever it was. These nails or pegs the Jews call *heads*, and the sockets of the heads they call *bases*. The meaning therefore of Pharoah's *lifting up*

his head is, that Pharoah would take out the peg, which had the cup-bearer's name on the top of it, to read it, *i. e.* would sit in judgment, and make examination into his accounts; for it seems very probable that both he and the baker had been either suspected or accused of having cheated the king, and that, when their accounts were examined and cast up, the one was acquitted, while the other was found guilty. And though Joseph uses the same expression in both cases, yet we may observe that, speaking to the baker, he adds, *that Pharoah shall lift up thine head from off thee, i. e.* shall order thy name to be struck out of the list of his servants, by taking thy peg out of the socket." *Bibliotheca Bibl.* in locum, cited in STACKHOUSE's *Hist. of the Bible*, vol. i. p. 331.

No. 28—xli. 40. *Thou shall be over my house, and according to thy word shall all my people be ruled.*] The Easterns *kiss* what comes from the hand of a superior. The editor of the Ruins of Balbec observed that the Arab governor of that city respectfully applied the firman of the grand seignior (which was presented to him) to his forehead when he and his fellow travellers first waited on him, and then *kissed it*, declaring himself the sultan's slave's slave (p. 4.) Is not this what Pharoah refers to in these words: *Thou shalt be over my house, and according unto thy word*, or *on account of thy word, shall all my people* KISS, (for so it is in the original) *only in the throne will I be greater than thou;* that is, I imagine, the orders of Joseph were to be received with the greatest respect by all, and *kissed* by the most illustrious of the princes of Egypt. HARMER, vol. ii. p. 48.

No. 29.—xlii. 15. *By the life of Pharoah.*] Extraordinary as the kind of oath which Joseph made use of may appear to us, it still cotinues in the East. Mr. HANWAY says, the most sacred oath among the *Per-*

sians is "by the king's head;" (*Trav.* vol. i. p. 313.) and among other instances of it we read in the Travels of the Ambassadors, p. 204. "there was but sixty horses for ninety four persons. The *mehemander* (or conductor) swore *by the head of the king* (which is the greatest oath amongst the Persians) that he could not possibly find any more." And THEVENOT says, (*Trav.* p. 97, part 2.) "his subjects never look upon him but with fear and trembling; and they have such respect for him, and pay so blind an obedience to all his orders, that how unjust soever his commands might be, they perform them, though against the law both of God and nature. Nay, if they swear *by the king's head*, their oath is more authentic, and of greater credit, than if they swore by all that is most sacred in heaven and upon earth."

No. 30.—xliii. 29. *God be gracious to thee my son.*] "This would have been called through all Europe, and in the living languages of this part of the world, the giving a person one's benediction; but it is a simple salutation in Asia, and it is there used instead of those offers and assurances of service which it is the custom to make use of in the West, in first addressing or taking leave of an acquaintance." (*Chardin.*) This account explains the ground of the scripture's so often calling the salutations and farewells of the East by the term *blessing*.

HARMER, vol. ii. p. 40.

No 31.—xliii. 34. *And he took and sent messes unto them from before him, but Benjamin's mess was five times as much as any of theirs.*] The manner of eating amongst the ancients was not for all the company to eat out of one and the same dish, but for every one to have one or more dishes to himself. The whole of these dishes were set before the master of the feast, and he distri-

buted to every one his portion. As Joseph, however, is here said to have had a table to himself, we may suppose that he had a great variety of little dishes or plates set before him; and as it was a custom for great men to honour those, who were in their favour, by sending such dishes to them as were first served up to themselves, Joseph shewed that token of respect to his brethren; but to express a particular value for Benjamin, he sent him five dishes to their one, which disproportion could not but be marvellous and astonishing to them, if what *Herodotus* tells us, be true, that the distinction in this case, even to Egyptian kings themselves, in all public feasts and banquets, was no more than a double mess. lib. vi. chap. 27." *(Bibliotheca Bibl.)*

STACKHOUSE's *Hist. of the Bible*, vol. i. p. 338.

No. 32.—xliv. 1. *Sacks.*] There are two sorts of sacks taken notice of in the history of Joseph, which ought not to be confounded; one for the corn, the other for the baggage. There are no waggons almost through all Asia, as far as to the Indies, every thing is carried upon beasts of burthen, in sacks of wool, covered in the middle with leather, the better to make resistance to water. Sacks of this sort are called tambellit; they inclose in them their things done up in large parcels. It is of this kind of sacks we are to understand what is said here, and all through this history, and not of their sacks in which they carried their corn. *(Chardin.)*

HARMER, vol. i. p. 429.

No. 33.—xliv. 5. *Cup whereby he divineth?*] *Julius Serenus* tells us, that the method of *divining by the cup*, among the Abyssinians, Chaldees, and Egyptians, was to fill it first with water, then to throw into it their plates of gold and silver, together with some precious stones,

whereon were engraven certain characters: and, after that, the persons who came to consult the oracle used certain forms of incantation, and so calling upon the devil, received their answers several ways; sometimes by articulate sounds, sometimes by the characters, which were in the cup, rising upon the surface of the water, and by this arrangement forming the answer; and many times by the visible appearing of the persons themselves about whom the oracle was consulted. *Cornelius Agrippa (de occult. Philos.* l. i. cap. 57.) tells us likewise, that the manner of some was to pour melted wax into the cup, wherein was water, which wax would range itself into order, and so form answers, according to the questions proposed.

SAURIN'S *Diss.* 38.

No. 34.—xlvii. 19. *Buy us and our land for bread, and we and our land will be servants unto Pharaoh.*] From the *Gentoo laws* it appears that such a purchase as that made by Joseph was not an unusual thing. Particular provision is made in these institutes for the release of those who were thus brought into bondage. "Whoever, having received his victuals from a person during the time of a famine, hath become his slave, upon giving to his provider whatever he received from him during the time of the famine, and also two head of cattle, may become free from his servitude, according to the ordination of *Pàcheshputtee Misr*.—Approved." "Whoever having been given up as a pledge for money lent, performs service to the creditor, recovers his liberty whenever the debtor discharges the debt; if the debtor neglects to pay the creditor his money, and takes no thought of the person whom he left as a pledge, that person becomes the purchased slave of the creditor."

GENTOO LAWS, p. 140.

No. 35.—l. 10. *They mourned with a great and very sore lamentation.*] This is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or grief are properly transports, and their transports are ungoverned, excessive, and outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful, for their mourning is right down despair, and an image of hell. I was lodged, in the year 1676, at Ispahan, near the royal square; the mistress of the next house to mine died at that time; the moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once; they begin again as suddenly, at day-break, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning continued forty days, not equally violent, but with diminution from day to day. The longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those, who were ready to split their throats with crying out, wept as much; the greatest part of them did not shed a single tear through the whole tragedy.

CHARDIN *in Harmer*, vol. ii. p. 136.

No. 36.—l. 26. *So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt.*] When Joseph died he was not only

embalmed, but *put into a coffin.* This was an honour appropriated to persons of distinction, coffins not being universally used in Egypt. *Maillet*, speaking of the Egyptian repositories of the dead, having given an account of several niches that are found there, says, "it must not be imagined, that the bodies deposited in these gloomy apartments were all inclosed in chests, and placed in niches; the greatest part were simply embalmed and swathed after that manner that every one hath some notion of; after which they laid them one by the side of another without any ceremony: some were even put into these tombs without any embalming at all, or such a slight one, that there remains nothing of them in the linen in which they were wrapped but the bones, and those half rotten." (*Letter* vii. p. 281.) Antique coffins of stone, and sycamore wood, are still to be seen in Egypt. It is said that some were formerly made of a kind of pasteboard, formed by folding and glewing cloth together a great number of times; these were curiously plaistered and painted with hieroglyphics. THEVENOT, part i. p. 137.

No. 37.—EXODUS vii. 19.

Vessels of stone.

THE water of the Nile is very thick and muddy, and it is purified either by a paste made of almonds, or by filtrating it through pots of white earth; the possession of one of these pots is thought a great happiness. *Thevenot*, (part i. p. 245.) May not the meaning of this passage be, that the water of the Nile should not only look red and nauseous like blood in the river, but in their vessels too when taken up in small quantities, and that no method whatever of purifying it should be effectual.

HARMER, vol. ii. p. 298.

No. 38.—ix. 8. *And the Lord said unto Moses and unto Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle them towards the heaven in the sight of Pharaoh.*] "It is said, that when this evil was to be brought upon the Egyptians, Aaron and Moses were ordered to take ashes of the furnace, and Moses was to scatter them up towards heaven, that they might be wafted over the face of the country. This mandate was very determinate, and to the last degree significant. The ashes were to be taken from that fiery furnace, which in the scriptures was used as a type of the Israelites' slavery, and of all the cruelty which they experienced in Egypt. The process has still a farther allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities stiled Typhonian, such as Heliopolis, Idithya, Abarei, and Busiris; in these, at particular seasons, they sacrificed men. The objects thus destined were persons of bright hair and a particular complexion, such as were seldom to be found

ordinary antiquity, the rock of *Meribah*, which hath continued down to this day, without the least injury from time or accident. It is a block of granite marble, about six yards square, laying tottering as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices all over this plain. The *waters which gushed out*, and *the stream which flowed*, (*Psalm* lxxviii. 20.) have hollowed, across one corner of this rock, a channel about two inches deep and twenty wide, appearing to be incrustated all over, like the inside of a tea kettle that hath been long in use. Besides several massy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance, for every circumstance points out to us a miracle, and, in the same manner with the rent in the rock of Mount Calvary, at Jerusalem, never fails to produce a religious surprise in all who see it."

SHAW'S *Travels*, p. 352, 353.

No. 42.—xix. 13. *He shall surely be stoned.*] "To be stoned to death was a most grievous and terrible infliction. When the offender came within four cubits of the place of execution, he was stript naked, only leaving a covering before, and his hands being bound, he was led up to the fatal place, which was an eminence twice a man's height. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose: one of them threw him down with great violence upon his loins; if he rolled upon his breast, he was turned upon his loins again, and

if he died by the fall there was an end; but if not, the other witness took a great stone, and dashed upon his breast, as he lay upon his back; and then, if he was not dispatched, all the people that stood by threw stones at him till he died."

LEWIS's *Origines Hebrææ*, vol. i. p. 74.

No. 43.—xxii. 5. *If a man shall cause a field or vineyard to be eaten.*] *Chandler* observed, (*Travels in Asia Minor*, p. 142.) that the tame cattle were very fond of *vine leaves*, and were permitted to eat them in the autumn. "We remarked," he says, "about Smyrna, the leaves were decayed, or stripped by the camels and herds of goats, which are admitted to browze after the vintage." If those animals are so fond of vine leaves, it is no wonder that Moses, by an express law, forbad *a man's causing another man's vineyard to be eaten by putting in his beast.* The turning any of them in before the fruit was gathered, must have occasioned much mischief; and even after it must have been an injury, as it would have been eating up another's feed.

HARMER, vol. iv. p. 130.

No. 44.—xxii. 6. *If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindled the fire shall surely make restitution.*] It is a common management in the East, to set the dry herbage on fire before the autumnal rains, which fires, for want of care, often do great damage. Moses has taken notice of fires of this kind, and by an express law has provided, that reparation shall be made for the damage done by those who either maliciously or negligently occasioned it. *Chandler*, speaking of the neighbourhood of Smyrna, says, (p. 276.) "In the latter end of July, clouds began to appear from the south; the air was repeatedly cooled by showers which had fallen

elsewhere, and it was easy to foretel the approaching rain. *This was the season for consuming the dry herbage and undergrowth on the mountains;* and we often saw the fire blazing in the wind, and spreading a thick smoke along their sides." He also relates an incident to which he was an eye witness. Having been employed the latter end of August, in taking a plan at Troas, one day after dinner, says he, a Turk coming to us "emptied the ashes from his pipe, and a spark of fire fell unobserved in the grass, which was long, parched by the sun, and inflammable like tinder. A brisk wind soon kindled a blaze, which withered in an instant the leaves of the bushes and trees in its way, seized the branches and roots, and devoured all before it with prodigious crackling and noise. We were much alarmed, as a general conflagration of the country seemed likely to ensue." After exerting themselves for an hour, they at length *extinguished* it. (p. 30.) It is an impropriety worth correcting in this passage, where the word *stacks* of corn is used rather than *shocks*, which is more conformable to custom, as the *heaps* of the East are only the disposing the corn into a proper form to be immediately trodden out.

HARMER, vol. iv. p. 145.

No. 45.—xxiii. 19. *Thou shalt not seeth a kid in his mother's milk.*] CUDWORTH (*on the Lord's supper*, p. 14.) gives a very curious account of the superstition, on account of which he conceives the seething of a kid in its dam's milk to have been prohibited. "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk, and then, in a magical way, to go about and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking by this means they should make them fructify, and bring forth fruit again more abundantly the following year. Wherefore God forbad his

people, the Jews, at the time of their in-gathering, to use any such superstitious or idolatrous rite."

No. 46.—xxviii. 33. *Bells.*] "The bell seems to have been a sacred utensil of very ancient use in Asia. Golden bells formed a part of the ornaments of the pontifical robe of the Jewish high priest, with which he invested himself upon those grand and peculiar festivals, when he entered into the sanctuary. That robe was very magnificent, it was ordained to be of sky-blue, and the border of it, at the bottom, was adorned with pomegranates and gold bells intermixed equally, and at equal distances. The use and intent of these bells is evident from these words: *And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.* The sound of the numerous bells that covered the hem of his garment, gave notice to the assembled people that the most awful ceremony of their religion had commenced. When arrayed in this garb, he bore into the sanctuary the vessel of incense; it was the signal to prostrate themselves before the deity, and to commence those fervent ejaculations which were to ascend with the column of that incense to the throne of heaven." "One indispensable ceremony in the Indian Pooja is the ringing of a small bell by the officiating brahmin. The women of the idol, or dancing girls of the pagoda, have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices." (MAURICE's *Indian Antiquities*, vol. v. p. 137.) "The ancient kings of Persia, who, in fact, united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. The Arabian courtesans, like the Indian women, have little golden bells fastened round their legs, neck, and

elbows, to the sound of which they dance before the king. The Arabian princesses wear golden rings on their fingers, to which little bells are suspended, as well as in the flowing tresses of their hair, that their superior rank may be known, and they themselves, in passing, receive the homage due to their exalted station."

CALMET's *Dictionary*, article BELL.

No. 47.—xxix. 22. *The rump;*] Or the large tail of one species of the eastern sheep. RUSSELL (*Hist. of Aleppo*, p. 51.) after observing that they are in that country much more numerous than those with smaller tails, adds, "this tail is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about twelve or fourteen Aleppo rotoloes, of which the tail is usually three rotoloes or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, and the tail of these ten. These very large sheep being about Aleppo kept up in yards, are in no danger of injuring their tails: but in some other places, where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of their tail, to prevent its being torn by bushes and thistles, as it is not covered underneath with thick wool like the upper part. Some have small wheels to facilitate the dragging of this board after them." A rotoloe of Aleppo is five pounds. See also *Herodotus*, lib. iii. cap. 115. With this agrees the account given by the Abbé *Mariti*, (*travels through Cyprus*, vol. i. p. 36.) "The mutton is juicy and tender. The tails of some of the sheep, which are remarkably fine, weigh upwards of fifty pounds." This shews

us the reason why, in the levitical sacrifices, the tail was always ordered to be consumed by fire.

No. 48.—xxxviii. 8. *Looking glasses.*] The eastern mirrors were made of *polished* steel, and for the most part *convex*. If they were thus made in the country of Elihu, the image made use of by him will appear very lively. *Hast thou with him spread out the sky, which is strong, and as a molten looking glass?* (*Job* xxxvii. 18.) SHAW informs us, (*Travels*, p. 241.) that "in the Levant looking glasses are a part of a female dress. The Moorish women in Barbary are so fond of their ornaments, and particularly of their looking glasses, which they hang upon their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher, or a goat's skin, to fetch water." The Israelitish women used to carry their mirrors with them, even to the most solemn place of worship. (HARMER, vol. ii. p. 411.) The word *mirror* should be used in the passages here referred to, rather than those which are inserted in the present translation of the Bible. To speak of looking *glasses* made of *steel*, and *glasses molten*, is palpably absurd, whereas the term *mirror* obviates every difficulty, and expresses the true meaning of the original.

No. 49.—LEVITICUS ii. 4.

Unleavened cakes of fine flour.

D'ARVIEUX relates, that the Arabs about Mount Carmel make a fire in a great stone pitcher, and when it is heated, mix meal and water, which they apply with the hollow of their hands to the outside of the pitcher, and this soft paste, spreading itself upon it, is baked in an instant, and the bread comes off thin as our wafers. (*Voy. dans la pal.* p. 192.) Stones or copper plates were also used for the purposes of baking. (POCOCKE, vol. ii. p. 96.) Upon these oven-pitchers probably the wafers here mentioned were prepared.

HARMER, vol. i. p. 235.

No. 50.—ii. 13. *With all thine offerings thou shalt offer salt.*] Salt amongst the ancients was the emblem of friendship and fidelity, and therefore was used in all their sacrifices and covenants. *Bruce* mentions a kind of salt so hard, that it is used as money, and passes from hand to hand no more injured than a stone would be. *A covenant of salt* seems to refer to the making of an agreement wherein salt was used as a token of confirmation. Baron *Du Tott*, speaking of one who was desirous of his acquaintance, says, upon his departure, "he promised in a short time to return. I had already attended him half way down the stair-case, when stopping, and turning briskly to one of my domestics, *bring me directly*, said he, *some bread and salt.* What he requested was brought; when taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he eat it with a devout gravity, assuring me that I might now rely on him." (part i. p. 214.) Among other exploits which are recorded of *Jacoub Ben Laith*,

he is said to have broken into a palace, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble; putting it to his mouth, the better to distinguish it, his tongue soon informed him it was a lump of salt; upon this, according to the morality, or rather superstition of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, retiring without taking away any thing with him. (D'HERBELOT, *Bibl. Orient.* p. 466.) This use of salt is also evident from Homer:

> Then near the altar of the darting king,
> Dispos'd in rank, their hecatomb they bring;
> With water purify their hands, and take
> The sacred off'ring of the *salted* cake.
>
> Il. i. l. 584.

And again:

> Above the coals the smoking fragment turns,
> And sprinkles *sacred salt* from lifted urns.
>
> Il. ix. l. 281.

No. 51.—vi. 13. *The fire shall ever be burning upon the altar; it shall never go out.*] A ceremony remarkably similar to this institution is mentioned by Sir *W. Jones*, in his discourse on the Persians. "The *Sagnicas*, when they enter on their sacerdotal office, kindle, with two pieces of the hard wood *semi*, a fire, which they keep lighted through their lives, for their nuptial ceremony, *the performance of solemn sacrifices*, the obsequies of departed Ancestors, and their own funeral pile."

Asiatic Researches, vol. ii. p. 60.

No. 52.—xi. 35. *Ranges for pots.*] The scarcity of fuel in the East induces the people to be very frugal in using it, *Rauwolff* (p. 192.) gives the following account of their management: "They make in their tents or

houses an hole about a foot and a half deep, wherein they put their earthen pipkins or pots, with the meat in them, closed up, so that they are in the half above the middle. Three-fourth parts thereof they lay about with stones, and the fourth part is left open, through which they fling in their dried dung, which burns immediately, and gives so great an heat that the pot groweth so hot as if it had stood in the middle of a lighted coal heap, so that they boil their meat with a little fire, quicker than we do ours with a great one on our hearths." As the Israelites must have had as much occasion to be sparing of their fuel as any people, and especially when journeying in the wilderness, Mr. *Harmer* (vol. i. p. 268.) considers this quotation as a more satisfactory commentary on this passage than any which has been given.

No. 53.—xvi. 22. *And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.*] The ASWAMEDHA JUG is an ancient Indian custom, in which a horse was brought and sacrificed, with some rites similar to those prescribed in the Mosiac law. "The horse so sacrificed is in place of the sacrificer, bears his sins with him into the wilderness, into which he is turned adrift, (for, from this particular instance it seems that the sacrificing knife was not always employed) and becomes the expiatory victim of those sins." Mr. *Halhead* observes, (*Preface to the Code of Gentoo Laws*, p. 9.) that this ceremony reminds us of the *scape goat* of the Israelites; and indeed it is not the only one in which a particular coincidence between the Hindoo and Mosiac systems of theology may be traced. To this account may be subjoined a narrative in some measure similar from Mr. *Bruce*. "We found, that upon some dissension, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammu-

hition in the town had been expended, but it had since been agreed on by the old men of poth parties, that nobody had been to blame on either side, but the whole wrong was the work of a *camel*. *A camel*, therefore, was seized, and brought *without the town*, and there a number on both sides having met, they upbraided the *camel* with every thing that had been either said or done. The *camel* had killed men; *he* had threatened to set the town on fire; the camel had threatened to burn the aga's house and the castle; *he* had cursed the grand signior and the sheriffe of Mecca, the sovereigns of the two parties; and, the only thing the poor animal was interested in, he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the *camel*, whose measure of iniquity, it seems, was near full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head, after which every man retired, fully satisfied as to the wrongs he had received from the *camel!*"

No. 54.—xviii. 21. *Thou shalt not let any of thy seed pass through the fire to Moloch.*] Horrid as is the practice prohibited in these words, we have irresistible evidence of its prevalence. The manner in which it was performed has been variously described, especially by the rabbins. SONNERAT (*Trav.* vol. i. p. 154) gives the following account of this custom: "A still more astonishing instance of the superstition of the ancient Indians, in respect to this venerated fire, remains at this day, in the grand annual festival holden in honour of Darma Rajah, and called the FEAST OF FIRE, in which, as in the ancient rites of Moloch, the devotees walk *barefoot over a glowing fire, extending forty feet.* It is called the feast of fire, because they then walk on that

element. It lasts eighteen days, during which time, those who make a vow to keep it, must fast, abstain from women, lie on the bare ground, and walk on a brisk fire. The eighteenth day they assemble, *on the sound of instruments, their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in procession.* When they come to the fire they stir it, to animate its activity, and take a little of the ashes, with which they rub their foreheads, and when the gods have been *three times round it*, they walk either fast or slow, according to their zeal, over a very hot fire, extended to about forty feet in length. *Some carry their children in their arms;* and others lances, sabres, and standards. The most fervent devotees, walk several times over the fire. After the ceremony, the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they were adorned, and which they carefully preserve."

No. 55.—xxvi. 26. *Ten women shall bake your bread in one oven.*] An oven was designed only to serve a single family, and to bake for them no more than the bread for one day. This usage still continues in some places, and gives peculiar force to these words.

HARMER, vol. i. p. 269.

No. 56.—NUMBERS v. 17.

The priest shall take holy water in an earthen vessel.

In the *Asiatic Researches*, (vol. i. p. 389.) is a curious account of the trials by ordeal, practised amongst the Hindoos. They have no less than nine different methods of conducting this test, one of which is strikingly conformable to the trial by the water of jealousy. "Trial by the *cosha* is as follows: the accused is made to drink three draughts of the water in which the images of the Sun, of Devi, and other deities, have been washed for that purpose; and if, within fourteen days, he has any sickness, or indisposition, his crime is considered as proved."

No. 57.—x. 31. *Thou mayest be to us instead of eyes.*] The importance of a guide in traversing the deserts must be evident, when we peruse the following extract from Bruce's *Travels*, (vol. iv. p. 586.) "A *hybeer* is a guide, from the Arabic word *hubbar*, to inform, instruct, or direct, because they are used to do this office to the caravan travelling through the desert in all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of Sudan, and the western extremities of Africa. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met on the route, the distances of wells, whether occupied by enemies or not, and if so, the way to avoid them with the least inconvenience. It is also necessary to them to know the places occupied by the simoom, and the seasons of their blowing in these parts of the desert; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting

these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards are always in his power to distribute on such occasions: but now that the Arabs in these desarts are every where without government, the trade between Abyssinia and Cairo given over, that between Sudan and the metropolis much diminished, the importance of the office of hybeer, and its consideration, is fallen in proportion, and with these the safe conduct.

No. 58.—xi. 1. *The fire of the Lord burnt among them.*] Commentators have understood this to mean lightning, or the breaking forth of fire from the cloud, which marked the presence of God; but it may be as natural to explain it of the *deadly fiery wind* which sometimes appears in those eastern deserts. *Maillet* mentions its being felt in the desert between Egypt and Mecca, in part of which Israel wandered forty years. "If the north wind happens to fail, and that from the south comes in its place, then the whole caravan is so sickly and exhausted that three or four hundred persons are wont, in common, to lose their lives; even greater numbers, as far as fifteen hundred, of whom the greatest part are stifled on the spot, by the *fire* and dust of which this fatal wind seems to be composed." (p. 228.)

No. 59.—xi. 5. *Onions.*] "Whoever has tasted onions in Egypt must allow that none can be had better in any part of the universe. Here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the north, and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in

Egypt call *kobab*, and with this dish they are so delighted, that I have heard them wish they might enjoy it in paradise. They likewise make soup of them in Egypt, cutting the onions in small pieces: this I think one of the best dishes I ever eat."

HASSELQUIST's *Voyages*, p. 290.

No. 60.—xi. 5. *Melons.*] By this we are probably to understand the *water-melon*, which, according to *Hasselquist (Voyage*, p. 255.) "the Arabians call *batech*. It is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic, It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice refreshing these poor creatures, and they have less occasion for water than if they were to live on more substantial food in this burning climate." This well explains the Israelites' regretting the want of this fruit in the parched thirsty wilderness.

No. 61.—xii. 14. *If her father had but spit in her face.*] *Chardin* observes, that "spitting before any one, or spitting upon the ground in speaking of any one's actions, is, through the East, an expression of extreme detestation." Hence we find it prescribed by the law, (*Deut.* xxv. 9.) as a mark of disgrace.

HARMER, vol. ii. p. 510.

No. 62.—xx. 19. *If I and my cattle drink of thy water, then will I pay for it.*] The value of water in the

East is much greater than is commonly understood. Its scarcity in many instances renders a well an important possession: it is not then to be wondered at that contention should arise on the probability of losing it, *Gen.* xxvi. 20. MAJOR ROOKE relates a circumstance of this kind, which cost several their lives, to such an extremity was the matter carried. He says, "one morning when we had been driven by stress of weather into a small bay, called Birk Bay, the country around it being inhabited by the Budoos, (Bedoweens) the noquedah sent his people on shore to get water, for which it is always customary to pay; the Budoos were, as the people thought, rather too exorbitant in their demands, and not choosing to comply with them, returned to make their report to their masters; on hearing it, rage immediately seized him, and, determined to have the water on his own terms or perish in the attempt, he buckled on his armour, and, attended by his myrmidons, carrying their match-lock guns and lances, being twenty in number, they rowed to the land. My Arabian servant, who went on shore with the first party, and saw that the Budoos were disposed for fighting, told me that I should certainly see a battle. After a parley of about a quarter of an hour, with which the Budoos amused them till near an hundred were assembled, they proceeded to the attack, and routed the sailors, who made a precipitate retreat, the noquedah and two others having fallen in the action, and several being wounded." (*Travels*, p. 53.) Hence we discover the conformity of the ancient and modern custom of buying the water, and the serious consequences that have ensued from disputes respecting it. This narration also gives energy to the complaint in *Lam.* v. 4. *We have drank our own water for money.*

No. 63.—xxiv. 17. *There shall come a star out of*

Jacob.] This prophecy may possibly in some sense relate to David, but without doubt it belongs principally to Christ. Here the metaphor of a *sceptre* was common and popular, to denote a ruler, like David: but the *star*, though, like the other, it signified in the prophetic writings a temporal prince or ruler, yet had a secret and hidden meaning likewise. A star in the Egyptian hieroglyphics denoted God. Thus God in the prophet Amos, reproving the Israelites for their idolatry on their first coming out of Egypt, says, *have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? but ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your God which ye made to yourselves.* (*Amos* v. 25, 26.) *The star of your God* is a noble figurative expression to signify *the image of your God;* for a *star* being employed in the hieroglyphics to signify *God*, it is used here with great elegance to signify the material image of a God: the words, *the star of your God*, being only a repetition of the preceding, *Chiun, your image;* and not (as some critics suppose) the same with your *God-star*. Hence we conclude that the metaphor here used by Balaam of a *star* was of that abstruse mysterious kind, and so to be understood, and consequently that it related only to Christ, the eternal son of God." (WARBURTON'S *Divine Legation*, b. iv. sec. 4.) BISHOP NEWTON however is of opinion that the literal meaning of the prophecy respects the person and actions of David. (*Dissertations on the prophecies*, vol. i. p. 139.)

No. 64.—xxxv. 31. *Ye shall take no satisfaction for the life of a murderer.*] Moses absolutely forbids the acceptance of any compensation for the life of a murderer. Through the influence of money it appears that punishment was often evaded in some countries, and probably till this time among the Jews. The BARON

DU TOTT tells us, that in case of a duel, if one of the parties is killed, the other is tried for the offence, and if condemned, "the criminal is conducted to the place of punishment; he who performs the office of executioner takes on him likewise that of mediator, and negociates till the last moment with the next of kin to the deceased, or his wife, who commonly follows, to be present at the execution. If the proposals are refused, the executioner performs the sentence; if they are accepted, he re-conducts the criminal to the tribunal to receive his pardon." p. 198. It may be proposed to consideration, whether or not there is any reference to this practice in the words of Christ, *agree with thine adversary quickly, while thou art in the way with him.* (*Matt. v.* 25.)

No. 65.—DEUTERONOMY i. 28.

The cities are great, and walled up to heaven.

The great monastery at Mount Sinai, *Thevenot* says, (part i. p. 169.) "is well built of good free-stone, with very high smooth walls; on the east side there is a window by which those that were within drew up the pilgrims into the monastery, with a basket which they let down by a rope that runs in a pulley." These walls, he observes in the next chapter, are so high that they cannot be scaled, and without cannon that place cannot be taken. Thus it was anciently, and by this representation did the spies discourage the hearts of the people.

No. 66.—iv. 20. *Iron furnace.*] It has been observed by chemical writers, not only that Iron melts slowly even in the most violent fire, but also that it ignites, or becomes red-hot, long before it fuses; and any one may observe the excessive brightness of iron when *red* or rather *white-hot*. Since therefore it requires the strongest fire of all metals to fuse it, there is a peculiar propriety in the expression, *a furnace for iron*, or an *iron furnace*, for *violent and sharp afflictions*.

No. 67.—xi. 10. *And wateredst it with thy foot.*] The custom of watering with the foot, Dr. SHAW, (*Travels*, p. 408.) thus explains from the present practice of the Egyptians. "When their various sorts of pulse, safranon, musca, melons, sugar-canes, &c. (all which are commonly planted in rills) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns, [wherein they preserve the water of the Nile] and then the water gushing out is conducted from one rill to another, by the gardener, who is

always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it *with his foot*, and opening, at the same time with his mattock, a new trench to receive it. This method of conveying moisture and nourishment to a land rarely or never refreshed with rain, is often alluded to in the holy scriptures; where also it is made the distinguishing quality betwixt *Egypt* and the land of *Canaan*." Deut. xi. 10, 11. Mr. PARKHURST (*Heb. Lex.* p. 756, 3d edit.) is inclined to adopt another interpretation of the expression, *watering with the foot*. He says "it seems more probable that Moses alluded to drawing up water with a machine which was worked *by the foot*. Such an one, *Grotius* long ago observed, that *Philo*, who lived in *Egypt*, has described as used by the peasants of that country in his time, and the ingenious and accurate *Niebuhr*, in his *Voyage en Arabie*, tom. i. p. 121, has lately given us a representation of a machine which the Egyptians make use of for watering the lands, and probably the same, says he, that Moses speaks of. They call it *sakki tdir beridsjel*, or *an hydraulic machine worked by the feet*."

No. 68.—xxi. 19. *Gate.*] The gates of cities, in these days, and for many ages after, were the places of judicature and common resort. Here the governors and elders of the city went to hear complaints, administer justice, make conveyances of titles and estates, and, in short, to transact all the public affairs of the place. And from hence is that passage in the Psalmist, *They shall not be ashamed when they speak to their enemies in the gate.* (*Ps.* cxxvii. 5.) It is probable that the room, or hall, where the magistrates sat, was over the gate, because *Boaz* is said *to go up to the gate;* and the reason of having it built there, seems to have been for the conveniency of the inhabitants, who, being all husbandmen, and forced to pass and repass every morn-

ing and evening as they went and came from their labour, might be more easily called, as they went by, whenever they were wanted to appear in any business.

Universal Hist. l. i. c. 7.

No. 69.—xxviii. 5. *Blessed shall be thy basket and thy store.*] *Hasselquist* informs us, that baskets made of the leaves of the palm-tree are used by the people of the East on journies, and in their houses. (p. 261.) Mr. *Harmer*, (vol. i. p. 418, note) conjectures that such baskets are referred to in these words, and that the store signifies their leathern bags, in both which they used to carry things in travelling.

No. 70.—xxviii. 24. *The Lord shall make the rain of thy land powder and dust.*] An extract from Sir *T. Roe's* Embassy, p. 373, will greatly illustrate this. "Sometimes there (in India) the wind blows very high in hot and dry seasons, raising up into the air a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness; filling their eyes, ears, nostrils, and mouths too, if they be not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives some of the dust into it." If this was the judgment threatened, it must have been a calamity much to be deprecated.

No. 71.—xxix. 23. *The whole land thereof is brimstone and salt and burning.*] The effect of salt, where it abounds, on vegetation, is described by burning. Thus *Volney*, speaking of the borders of the Asphaltic Lake, or Dead Sea, says, "the true cause of the absence of vegetables and animals, is the acrid saltness of its waters,

which is infinitely greater than that of the sea. The land surrounding the lake being equally impregnated with that saltness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapours of sulphur and bitumen, cannot suit vegetation; whence the dead appearance which reigns around the lake." (*Voyage en Syrie*, tom. i. p. 282.) Thus also *Virgil*, Georg. ii. lib. 238. Hence the ancient custom of sowing an enemy's city, when taken, with salt, in token of perpetual desolation. *Judges*, ix. 45. And thus in after times, (An. 1162.) the city of *Milan* was burnt, razed, sown with salt, and ploughed by the exasperated emperor *Frederick Barbarossa*.

Complete Syst. of Geog. vol. i. p. 822.

No. 72.—xxxii. 13. *And oil out of the flinty rock.*] This must mean the procuring of it from the olive-trees growing there. MAUNDRELL, (*Journey at March* 25.) speaking of the ancient fertility and cultivation of Judea, says, "the most rocky parts of all, which could not well be adjusted for the production of corn, might yet serve for the plantation of vines and olive-trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places." *Comp. Virgil, Georg.* ii. lib. 179.

No. 73.—JOSHUA v. 15.

Loose thy shoe from off thy foot.

THE custom which is here referred to, not only constantly prevailed all over the East, from the earliest ages, but continues to this day. To pull off the *sandals*, or slippers, is used as a mark of respect, on entering a mosque or a temple, or the room of any person of distinction; in which case they were either laid aside, or given to a servant to bear. IVES (*Travels*, p. 75.) says, that "at the doors of an Indian pagoda, are seen as many slippers and sandals as there are hats hanging up in our churches." The same custom prevails amongst the turks. *Maundrell*, p. 29, describes exactly the ceremonials of a Turkish visit, on which, (though an European and a Stranger,) he was obliged to comply with this custom.

No. 74.—ix. 4. *Wine bottles.*] CHARDIN informs us that the Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. "They keep in them more fresh than otherwise they would do. These leathern bottles are made of goat-skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. They afterwards sew up the places where the legs were cut off, and the tail, and when it is filled, they tie it about the neck. These nations, and the country people of Persia, never go a journey without a small leathern bottle of water hanging by their side like a scrip. The great leathern bottles are made of the skin of an he goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin." These bottles are

frequently rent, when old and much used, and are capable of being repaired by being bound up. This they do, *Chardin* says, "sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole." *Maundrell* gives an account exactly similar to the above. Speaking of the Greek convent at Bellmount, near Tripoli, in Syria, he says, "the same person whom we saw officiating at the altar in his embroidered sacerdotal robe brought us the next day, on his own back, a kid and a goats skin of wine, as a present from the convent." (*Journey, March* 12.) These bottles are still used in Spain, and called borráchas. Mr. *Bruce* gives a description of the girba, which seems to be a vessel of the same kind as those now mentioned, only of dimensions considerable larger. "A girba is an ox's skin, squared, and the edges sewed together very artificially, by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the girba, in the same manner as the bung-hole of a cask, around this the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whip-cord. These girvas generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the girba, which, in fact happened to us twice, so as to put us in imminent danger of perishing with thirst." *Travels*, vol. iv. p. 334.) Vide HARMER, vol. i. p. 132.

No. 75.—x. 11. *The Lord cast down great stones from heaven.*] Some writers are of opinion that this was hail, larger and more violent than usual; others maintain

that Joshua is to be understood literally of a shower of stones. Such a circumstance, so far from being impossible, has several times occurred. The Romans, who looked upon showers of stones as very disastrous, have noticed many instances of them. Under the reign of *Tullus Hostilius*, when it was known to the people of *Rome* that a shower of *stones* had fallen on the mountain of *Alba*, at first it seemed incredible. They sent out proper persons to inquire into this prodigy, and it was found that stones had falled after the same manner as a storm of hail driven by the wind. (TIT. LIV. *Lib.* 1. *decad.* 1. *p.* 12. *Idem lib.* 25, 30, 34, 35. *et Alibi passim.*) Some time after the battle at *Cannæ* there was seen upon the same mountain of *Alba* a shower of stones, which continued for two days together. In 1538, near a village in *Italy* called *Tripergola*, after some shocks of an earthquake, there was seen a shower of stones and dust, which darkened the air for two days, after which they observed that a mountain had risen up in the midst of the Lucrine Lake. (MONTFAUCON, *Diar. Italic.* cap. 21.)

No. 76.—xxiv. 30.] There is a remarkable addition in the Septuagint to the Sacred History concerning *Joshua*, which deserves attention, and naturally engages the mind to enquire, whether it was made by the Egyptian translators of the Jewish scriptures, in conformity to what they knew was practised in the burials of Egypt, or whether it was on that account expunged by the Jewish critics from the Hebrew original. The *Vatican* copy of the Septuagint has given us this addition to the account that appears in the Hebrew copies of the interment of Joshua. (*Ch.* xxiv. v. 30.) "These "they put with him, into the sepulchre in which they "buried him, the *knives of flint* with which he circum-"cised the children of Israel in Gilgal, when he brought

"them out of Egypt, as the Lord commanded them; "and there they are unto this day." On the contrary, the famous Alexandrine copy of the Septuagint, and some others, have not these clauses. Whether this superadded account is spurious or not, there seems to be a manifest allusion to the manner in which the ancient Egyptians were accustomed to bury their dead. *Maillet* informs us, "that sometime before he wrote, the principal person of *Sacara*, a village near the plain where the mummies lie buried, caused some of these subterraneous vaults to be opened, and as he was very much my friend, he communicated to me various curiosities, a great number of mummies, of wooden figures, and inscriptions in hieroglyphical and unknown characters, which were found there. In one of these vaults they found, for instance, the coffin and embalmed body of a woman, before which was placed a figure of wood, representing a youth on his knees, laying a finger on his mouth, and holding with his other hand a sort of chafing-dish, which was placed on his head, and in which without doubt, had been some perfumes. This youth had divers hieroglyphical characters on his stomach. They broke this figure in pieces, to see if there was any gold inclosed in it. There was found in the mummy, which was opened in like manner for the same reason, a small vessel, about a foot long, filled with the same kind of balsam with that made use of to preserve bodies from corruption; perhaps this might be a mark by which they distinguished those persons who had been employed in embalming the dead." (p. 277.) He goes on; "I caused another mummy to be opened, which was the body of a female, and which had been given me by the Sieur Baggary, it was opened in the house of the Capuchin fathers of this city (Grand Cairo. (This mummy had its right hand placed upon its stomach, and under this hand were found the strings of

a musical instrument, perfectly well preserved. From hence I should conclude, that this was the body of a person that used to play on this instrument, or at least of one that had a great taste for music. I am persuaded that if every mummy were examined with the like care, we should find some sign or other by which the character of the party would be known." The burying of those *knives of flint* with Joshua, must have been done, or supposed to have been done, as a mark of an event the most remarkable of his life, in conformity to the Egyptian modes of distinguishing the dead, by tokens of a similar nature. HARMER, vol. 4. p. 398.

No. 77.—JUDGES iii. 18.

When he had made an end to offer the present.

THERE is often in the east a great deal of pomp and parade in presenting their gifts. "Through ostentation," says MAILLET, (*Lett.* x. p. 86.) "they never fail to load upon four or five horses what might easily be carried by one. In like manner as to jewels, trinkets, and other things of value, they place in fifteen dishes, what a single plate would very well hold." Something of this pomp seems to be referred to in this passage, where we read of *making an end of offering the present*, and of a number of people who conveyed it. This remark also illustrates 2 *Kings*, viii. 9. *So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camel's burden.*

HARMER, vol. ii. p. 18.

No. 78.—iii. 19. *All that stood by him went out from him.*] From a circumstance mentioned by Mr. BRUCE, it appears that Ehud acted in strict conformity to the customs of the time and place, so that neither the suspicion of the king nor his attendants should be excited by his conduct. It was usual for the attendants to retire when secret messages were to be delivered. "I drank a dish of coffee, and told him, that I was a bearer of a confidential message from Ali Bey of Cairo, and wished to deliver it to him without witness, whenever he pleased. The room was accordingly cleared without delay, excepting his secretary, who was also going away, when I pulled him back by the clothes, saying, stay, if you please: we shall need you to write the answer." (*Travels*, vol. i. p. 153.)

No. 79.—iii. 31. *And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad.*] Mr. MAUNDRELL, (*Journey at April* 15.) has an observation which at once explains this transaction, and removes every difficulty from the passage. He says, "the country people were now every where at plough in the fields, in order to sow cotton. It was observable, that in ploughing they used goads of an extraordinary size; upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these, that Shamgar made that prodigious slaughter related of him, *Judges* iii. 31. I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the imcumbrance of two instruments."

No. 80.—iv. 17—20.] POCOCKE, giving an account of the manner in which he was treated in an Arab tent, in his journey to Jerusalem, says his conductor led him two or three miles to his tent, and that there he sat with his wife and others round a fire. "The Arabs are not so scrupulous as the Turks about their women, and though they have their harem, or women's part of

the tent, yet such as they are acquainted with come into it. I was kept in the harem for greater security; the wife being always with me, no stranger ever daring to come into the women's apartment, unless introduced." Vol. ii. p. 5. Nothing can be a better comment on this passage than this story.

No. 81.—iv. 21. *A nail of the tent.*] SHAW, describing the tents of the Bedoween Arabs, (p. 221.) says, "these tents are kept firm and steady, by bracing or stretching down their eves with cords tied down to hooked wooden pins well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the Hammer, which Jael used in fastening to the ground the temples of Sisera."

No. 82. v. 6. *In the days of Shamgar, the son of Anath, the highways were unoccupied, and the travellers walked through by-ways.*] Though there are roads in the eastern countries, it is very easy to turn out of them, and to go to a place by winding about over the lands when that is thought safer. *Shaw* took notice of this circumstance in Barbary, where he says they found no hedges, or mounds, or inclosures, to retard or molest them. (*Travels*, pref. p. 14.) To this Deborah doubtless refers, when she says, *In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.* The account Pococke gives of the manner in which the Arab, under whose care he had put himself, conducted him to Jerusalem, greatly illustrates this circumstance; he says, "It was by night, and not by the high road, but through the fields; and I observed that he avoided as much as he could going near any village or encampment, and some-

times stood still, as I thought, to hearken." Just in that manner people were obliged to travel in Judea in the days of Shamgar and Jael. HARMER, vol. i. p. 452.

No. 83.—v. 25. *Butter.*] D'ARVIEUX informs us (*Voy. dans la pal.* p. 200.) that the Arabs make butter by churning in a leathern bottle. Hence Jael is said to have opened a *bottle of milk* for Sisera, *Judges* iv. 19. Mr. HARMER (vol. i. p. 281.) supposes that she had just been churning, and pouring out the contents of her bottle into one of the best bowls or dishes she had, presented this butter-milk to him to quench his thirst.

No. 84.—vi. 38. *And it was so; for he rose up early on the morrow, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.*] It may seem a little improbable to us who inhabit these northern climates, where the dews are inconsiderable, how Gideon's fleece, in one night, should contract such a quantity, that when he came to wring it, a *bowl full of water* was produced. *Irwin*, in his voyage up the Red Sea, when on the Arabian shores, says, "difficult as we find it to keep ourselves cool in the day time, it is no easy matter to defend our bodies from the damps of the night, when the wind is loaded with the heaviest dews that ever fell; we lie exposed to the whole weight of the dews, and the cloaks in which we wrap ourselves, are as wet in the morning as if they had been immersed in the sea." p. 87.

No. 85.—ix. 27. *Trod the grapes.*] In the east they still tread their grapes after the ancient manner. "August 20, 1765, the vintage (near Smyrna) was now begun, the juice (of the grapes) was expressed for wine; a man, with his feet and legs bare, was treading the fruit

in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor."

CHANDLER'S *Travels in Greece*, p. 2.

No. 86.—xvi. 27. *There were upon the roof about three thousand men and women.*] "The Eastern method of building may assist us in accounting for the particular structure of the temple or house of Dagon (*Judges* 16,) and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars. We read (v. 27,) that about *three thousand persons were upon the roof to behold while* SAMSON *made sport*. Samson must therefore have been in a court or area below them, and consequently the temple will be of the same kind with the ancient *ἕρκη*, or sacred inclosures, surrounded only in part or altogether with some plain or cloistered buildings. Several palaces and *dau-wânas*, as they call the courts of justice in these countries, are built in this fashion; where upon their festivals and rejoicings a great quantity of sand is strewed upon the area for the wrestlers to fall upon, whilst the roof of the cloisters round about is crouded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this manner upon the roof of the dey's palace at Algiers; which, like many more of the same quality and denomination, hath an advanced cloister over against the gate of the palace, *Esther* v. 1. made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, in the midst of their guards and counsellors, are the *bashas*, *kadees*, and other great officers, assembled to distribute justice and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philis-

tines had in the house of Dagon. Upon a supposition therefore that in the house of Dagon there was a cloistered structure of this kind, the pulling down of the front or centre pillars only, which supported it, would be attended with the like catastrophe that happened to the Philistines." SHAW's *Travels*, p. 283.

No. 87.—xxi. 18. *Cursed be he.*] The ancient manner of *adjuring* subjects or inferiors to any conditions, was by their superiors *denouncing a curse* on them, in case they violated those conditions. To this manner of swearing our blessed Lord himself submitted, *Matt.* xxvi. 63. It may be further remarked, that when the curse was expressed in general terms, as *cursed be he*, i. e. *whosoever* doth so or so, the superior who pronounced it was as much bound by it as the inferior who heard it; thus there can be no doubt but the curses pronounced, *Deut.* xxvii. 14, obliged the *Levites* who pronounced them; and those also, *Joshua* vi. 26, and 1 *Sam.* xiv. 24, obliged *Joshua* and *Saul*, who pronounced them, as much as the other people. They therefore by pronouncing those curses, *swore* or *took an oath* themselves. PARKHURST's *Heb. Lex.* p. 20, 3d. Ed.

No. 88.—1 SAMUEL. iii. 21.

The word of the Lord.

WITHOUT recurring to the learned explanations which have been given of this expression, it may possibly receive an agreeable illustration from the following extracts. "In Abyssinia there is an officer named KAL HATZE, who stands always upon steps at the side of the lattice window, where there is a hole covered in the inside with a curtain of green taffeta; behind this curtain the king sits." (BRUCE's *Trav.* vol. iv. p. 76.) The king is described in another place as very much concealed from public view. He even "covers his face on audiences, or public occasions, and when in judgment. On cases of treason he sits within his balcony, and speaks through a hole in the side of it, to an officer called KAL HATZE, *the voice or word of the king*, by whom he sends his questions, or any thing else that occurs to the judges, who are seated at the council table." (BRUCE's *Trav.* vol. iii. p. 265.) If such a custom ever obtained among the Jews, the propriety of the expression *the word of the Lord*, is obvious, as the idea must have been very familiar to them. This clearly appears to have been the case as to Joseph and his brethren, *Gen.* xlii. 23. Joseph spake by an *interpreter*, not of languages, but of dignity and state. Other instances of the same nature may probably be traced in 2 *Kings* v. 10; *Job.* xxxiii. 23.

No. 89.—ix. 7. *A present.*] Presenting gifts is one of the most universal methods of doing persons honour in the East. MAUNDRELL (*Journey*, p. 26.) says, "Thursday, March 11, this day we all dined at Consul Hastings's house, and after dinner went to wait upon

Ostan, the *bassa* of Tripoli, having first sent our present, as the manner is among the Turks, to procure a propitious reception. It is counted uncivil to visit in this country without an offering in hand. All great men expect it as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower, or an orange, or some other such token of their respect to the person visited; the Turks in this point keeping up the ancient oriental custom hinted 1 *Sam.* ix. 7. *If we go* (says Saul,) *what shall we bring the man of God? there is not a present*, &c. which words are questionless to be understood in conformity to this eastern custom, as relating to a token of respect, and not a price of divination." To this account it may be added, that when Lord *Macartney* had his interview with the Emperor of China, in his embassy to that prince, in 1793, the receiving and returning of presents made a considerable part of the ceremony.

No. 90.—xiv. 9. *This shall be a sign unto us.*] *Archbishop Potter* (in his *Archæologia Græca*, vol. i. p. 344.) has some curious reflections on the custom of *catching omens*, which was common amongst the Greeks, and which he conceives to be of great antiquity, and also of eastern origin. "That it was practised by the Jews, is by some inferred from the story of Jonathan, the son of king Saul, who going to encounter a Philistine garrison, thus spoke to his armour-bearer, *If they say unto us, tarry until we come unto you; then we will stand still in our place, and will not go up unto them. But if they say thus, come up unto us, then we will go up; for the Lord hath delivered them into our hand, and this shall be a sign unto us.*" A remarkable instance of this super-

stition is found in the following passage of Virgil: "he introduces Æneas catching Ascanius's words from his mouth; for the Harpies, and Anchises also, having foretold that the Trojans should be forced to gnaw their very tables for want of other provisions, when they landed in Italy; happening to dine upon the grass, instead of tables or trenchers, which their present circumstances did not afford, they laid their meat upon pieces of bread, which afterwards they eat up; whereupon,

Heus! etiam mensas consumimus? *inquit Iulus.*

See, says Iulus, we our tables eat.

Æneas presently caught the omen, as the poet subjoins:

———— Ea vox *audita* laborum
Prima tulit finem: primumque loquentis ab ore
Eripuit pater, ac stupefactus numine pressitt.

The lucky sound no sooner reach'd their ears,
But strait they quite dismiss'd their former cares;
His good old sire with admiration struck,
The boding sentence, when yet falling, took,
And often roll'd it in his silent breast."

Æneid 7. l. 116.

No. 91.—xvii. 6. *Greaves of brass.*] These were necessary to defend the legs and feet from the iron stakes placed in the way by the enemy, to gall and wound their opponents. They were a part of ancient military harness, and the artifices made use of by contending parties rendered the precaution important.

No. 92.—xviii. 4. *Stripped himself of the robe.*] *D'Herbelot* (vol. ii. p. 20.) says, that when Sultan Selim had defeated Causou Gouri, he assisted at prayers in a mosque at Aleppo, upon his triumphant return to Constantinople, and that the imam of the mosque, having added at the close of the prayer these words: "May God preserve Selim Khan, the servant and minister of

the two sacred cities of Mecca and Medinah," the title was so very agreeable to the sultan that he gave the robe that he had on to the imam. Just thus Jonathan *stripped himself of the robe* that was upon him, and gave it to David. HARMER, vol. ii. p 94.

No. 93.—xx. 5. *New moon.*] "As soon as the new moon was either consecrated or appointed to be observed, notice was given by the sanhedrim to the rest of the nation, what day had been fixed for the *new moon*, or first day of the month, because that was to be the rule and measure, according to which they were obliged to keep their feasts and fasts in every month respectively. This notice was given to them in time of peace, by firing *beacons* set up for that purpose, (which was looked upon as the readiest way of communication,) but in time of war, when all places were full of enemies, who made use of beacons to amuse our nation with, it was thought fit to discontinue it, and to delegate some men on purpose to go and signify it to as many as they possibly could reach, before the time commanded for the observation of the feast or fast was expired."

LEVI'S *Rites and Ceremonies of the Jews*, p. 25.

No. 94.—xx. 30. *Thou son of the perverse rebellious woman.*] In the East, when they are angry with a person, they abuse and vilify his parents. Saul thought of nothing but venting his anger against Jonathan, nor had any design to reproach his wife personally; the mention of her was only a vehicle by which, according to oriental modes, he was to convey his resentment against Jonathan into the minds of those about him.

HARMER, vol. ii. p. 492.

No. 95.—xxii. 6. *Under a tree.*] However common it might be for the generality of persons, when travel-

ling, to take up with a temporary residence under a tree, it seems extraordinary that kings and princes should not be better accommodated; yet according to easterns customs it is perfectly natural. Thus when *Pococke* was travelling in the company of the Governor of Faiume, who was treated with great respect as he passed along, they spent one night in a grove of palm-trees. HARMER, vol. ii. p. 127.

No. 96.—xxii. 17. *The king said unto the footmen.*] "In ancient times it was as much a custom for great men to do execution upon offenders, as it is now an usual thing for them to pronounce sentence. They had not then (as we have now) such persons as the Romans called *carnifices*, or public executioners; and therefore Saul bade such as waited on him to kill the priests, and *Doeg*, one of his chief officers, did it."

PATRICK'S *Commentary.*

No. 97.—xxiv. 12. *The Lord judge between me and thee.*] Full of reverence as the eastern addresses are, and especially those to the great, in some points they are not so scrupulous as we are in the West. An inferior's mentioning of himself before he names his superior is an instance of this kind. *Chardin* assures us, that it is customary among the Persians for the speaker to name himself first. Thus David spoke to Saul, even when he so reverenced him, that *he stooped with his face to the earth, and bowed himself.* (*Gen.* xx. iii. 15. compared with ver. 6. is a similar instance.)

HARMER, vol. ii. p. 41.

No. 98.—xxvi. 20. *Hunt a partridge.*] The account, given by Dr. SHAW, (*Travels*, p. 236.) of the manner of hunting partridges and other birds by the Arabs, affords an excellent comment on these words: "The

Arabs have another, though a more laborious method of catching these birds; for observing that they become languid and fatigued after they have been *hastily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them." It was precisely in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. HARMER, vol. i. p. 318.

No. 99.—xxxi. 10. *They fastened his body to the wall of Beth-shan.*] After the death of Saul, we are informed that *they fastened his body to the wall of Beth-shan.* Capital offences were sometimes punished by throwing the criminal upon hooks that were fixed in the wall below, where frequently they hung in the most exquisite agonies thirty or forty hours, before they expired. The exposure of the body of Saul might be nothing more than the fixing of it to such hooks as were placed there for the execution of their criminals.

No. 100.—2 SAMUEL i. 2.

And earth upon his head.

In several passages of scripture mention is made of *dust*, strewed on the head as a token of mourning. *Joshua* vii. 6. *Job* ii. 12. or *earth*, 2 *Sam.* i. 2. or *ropes* carried on the head, as a token of submission, 1 *Kings* xx. 31. The following instance is remarkably analogous to these acts of humiliation: "He then descended the mountain, carrying, as is the custom of the country for vanquished rebels, a stone upon his head, as confessing himself guilty of a capital crime."

BRUCE's *Travels*, vol. ii. p. 650.

No. 101.—iv. 12. *And David commanded his young men, and they slew them, and cut off their hands and their feet, and hung them up over the pool in Hebron.*] In times of tumult and disorder they frequently cut off the hands and feet of people, and afterwards exposed them, as well as the head. *Lady M. W. Montague* speaking of the Turkish ministers of state (*Let.* ii. 19.) says, "if a minister displease the people, in three hours time he is dragged even from his master's arms; they cut off his hands, head, and feet, and throw them before the palace gate, with all the respect in the world, while the sultan (to whom they all profess an unlimited adoration) sits trembling in his apartment." Thus were the sons of Rimmon served for slaying Ishbosheth.

HARMER, vol. ii. p. 272.

No. 102.—vii. 18. *Sat before the Lord.*] POCOCKE (vol. i. p. 213) has given the figure of a person half sitting and half kneeling, that is, kneeling so as to rest the most muscular part of his body on his heels. This,

he observes, is the manner in which inferior persons sit at this day before great men, and is considered as a a very humble posture. In this manner probably, David sat before the Lord, when he went into the sanctuary to bless him for his promise respecting his family.

HARMER, vol. ii. p. 58.

No. 103.—viii. 2. *Measured them with a line.*] these words seem to allude to a custom among the kings of the east, when they were thoroughly incensed against any nation—to make all the captives come together in one place, and prostrate themselves upon the ground, that being divided into two parts, as it were with a line, their conqueror might appoint which part he pleased, either for life or for death, which was sometimes determined by casting lots.

STACKHOUSE's *Hist. of Bible*, vol. i. p. 689. *note.*

No. 104.—x. 4. *Shaved off one half of their beards.*] It is a great mark of infamy amongst the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. As they would think it a grievous punishment to lose it, they carry things so far as to beg for the sake of it: *By your beard, by the life of your beard, do. God preserve your blessed beard.* When they would express their value for a thing, they say, *it is worth more than his beard.* These things shew the energy of that thought of Ezekiel, (ch. v. ver. 1. 5.) where the inhabitants of Jerusalem are compared to the hair of his *head and beard.* It intimates that though they had been as dear to God as the beard was to the Jews, yet they should be consumed and destroyed. (*Harmer*, vol. ii. p. 55.) When Peter the Great attempted to civilize the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the cutting off of their beards, and many of those, who

were obliged to comply with this command, testified such great veneration for their beards, as to order them to be buried with them. *Irwin* also, in his voyage up the Red Sea (p. 40.) says, that at signing a treaty of peace with the vizier of Yambo, they swore by their beards, the most solemn oath they can take. *D' Arvieux* gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life rather than to suffer his surgeon to take off his beard. From all these representations it may easily be collected how great the insult was which Hanun put upon David's servants.

No. 105.—xii. 20. *David arose from the earth.*] *Chardin* informs us, that "it is usual in the east to leave a relation of a person deceased to weep and mourn, till on the third or fourth day at farthest, the relations and friends go to see him, cause him to eat, lead him to a bath, and cause him to put on new vestments, he having before thrown himself upon the ground." The surprise of David's servants, who had seen his bitter anguish while the child was sick, was excited at his doing that himself, which it was customary for the friends of mourners to do for them. HARMER, vol. ii. p. 495.

No. 106.—xiii. 8. *She took flour, and kneaded it.*] Mr. PARKHURST (*Hebrew Lexicon*, p. 413. 3d. edit.) supposes this passage is to be understood of the frequent *turning* of the cakes while baking. This appears to have been the common method of preparing them, for *Rauwolff*, speaking of his entertainment in a tent on the other side of the Euphrates, says, "the *woman* was not idle neither, but brought us milk and eggs to eat, so that we wanted for nothing. She made also some dough for cakes, and laid them on hot stones, and kept them turning, and at length she flung the ashes and embers over

them, and so baked them thoroughly. They were very good to eat and very savoury."

No. 107.—xiii. 18. *Garment of divers colours.*] Party-coloured vestments were esteemed honourable. To make them, many pieces of different coloured ribbands were sewed together. (*Shaw's Trav.* p. 228.) Kings daughters were thus arrayed. HARMER, vol. ii. p. 91.

No. 108.—xvi. 13. *And cast dust.*] When the consul, whom *Pococke* attended, entered Cairo, "according to an ancient custom of state, a man went before, and sprinkled water on the ground to lay the dust." (vol. i. p. 17.) In hot and dry countries this practice must have been very convenient. It was used in Judea before the time of David, it will explain Shimei's behaviour, and give it great energy. He threw stones and dust at him, who probably had been honoured by having the ground moistened, that the dust might not rise, when he walked out. So also *Acts* xxii. 23. *Chardin* has made an observation, which places this matter in a different point of view: he says, "that in almost all the East, those who accuse a criminal, or demand justice against him, throw dust upon him; as much as to say, he deserves to be put under ground: and it is a common imprecation of the Turks and Persians—Be covered with earth." The Jews certainly thought Paul deserved to die; and Shimei might design to declare by what he did, that David was unworthy to live. HARMER, vol. ii. p. 109.

No. 109.—xx. 9. *Joab took Amasa by the beard to kiss him.*] Mr. *Harmer*, (vol. ii. p. 54.) supposes we are to understand this expression as referring to the practice of *kissing the beard itself*, which was a customary thing. D'ARVIEUX (*Voy. dans la Pal.* p. 71.) describing the assembling together of several petty Arab princes

at an entertainment, says, that "all the emirs came just together a little time after, accompanied by their friends and attendants, and after the usual civilities, caresses, *kissings of the beard* and of the hand, which every one gave and received according to his rank and dignity, they sat down upon mats.

No. 110.—xxii. 6. *Snares of death.*] This is an allusion to the ancient manner of hunting, which is still practised in some countries, and was performed by "surrounding a considerable tract of ground by a circle of nets, and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass, and then it was that the slaughter began. This manner of hunting was used in Italy of old, as well as all over the eastern parts of the world, (VIRGIL *Æn.* iv. l. 121—131. SHAW's *Travels*, p. 235.) and it was from this custom that the poets sometimes represent death as surrounding persons with her nets, and as encompassing them on every side. Thus *Statius*, lib. v. Sylv. i. l. 156.

> ——*Furvæ miserum* circum undique lethi
> Valavere plagæ."

SPENCE's *Polymetis*, *Dial.* xvi. p. 262. HORACE, lib. iii. Ode xxiv. l. 8. See also *Psalm* xviii. 5. et al.

No. 111.—xxiv. 18. *Threshing floor.*] These among the ancient Jews, were only, as they are to this day in the East, round level plats of ground in the open air, where the corn was trodden out by oxen, the *Lybycæ areæ* of *Horace*, ode i. l. 10. Thus Gideon's floor (*Judges* vi. 37.) appears to have been in the open air; as was likewise that of Araunah the Jebusite; else it would not have been a proper place for erecting an

altar, and offering sacrifice. In *Hosea* xiii. 3. we read of *the chaff which is driven by the whirlwind* from the floor. This circumstance of the threshing floor's being exposed to the agitation of the wind, seems to be the principal reason of its Hebrew name; which may be further illustrated by the direction which HESIOD (*opera et Dies*, l. 597.) gives his husbandman *to thresh his corn in a place well exposed to the wind.* From the above account it appears that a *threshing-floor* (rendered in our textual translation a *void place*) might well be *near* the entrance of the gate of Samaria, and that it might afford no improper place for the kings of Israel and Judah to hear the prophets in.

See 1 *Kings*, xxii. 10; 2 *Chron.* xviii. 9.

No. 112—1 KINGS ii. 7.

But show kindness unto the Sons of Barzillai the Gleadite, and let them be of those that eat at thy table.

THE privilege of eating at court was both private and public. Those passages which speak of a right to eat at a royal table may be understood as referring to public and solemn feasts. *Chardin* thus understood the dying advice of David to Solomon, which he says, may be referred to the megelez, not the daily and ordinary repasts; at these megelez many persons have a right to a seat; others are present only from special grace. We are therefore to consider it, of their receiving a right to a constant attendance there.

HARMER, vol. i. p. 351.

No. 113.—ii. 9. *Now therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave with blood.*] David is here represented in our English version, as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime, for which he had sworn to him by the Lord, he would not put him to death. The behaviour thus imputed to the king and prophet, should be examined very carefully, as to the ground it stands upon. When the passage is duly considered, it will appear highly probable that an injury has been done to this illustrious character. It is not uncommon in the Hebrew language to omit the negative in a second part of a sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. The necessity of so very considerable

an alteration, as inserting the particle NOT, may be here confirmed by some other instances. Thus *Psalm* i. 5. *The ungodly shall not stand in the judgment,* NOR the Heb. is *and,* signifying *and not) sinners in the congregation of the righteous. Psalm* ix. 18. (*Psalm* xxxviii. 1. *Psalm* lxxv. 5. *Prov.* xxiv. 12.) If then there are in fact many such instances, the question is, whether the negative, here expressed in the former part of David's command, may not be understood as to be repeated in the latter part; and if this *may* be, a strong reason will be added why it *should* be so interpreted. The passage will run thus: *Behold, thou hast with thee Shimei, who cursed me, but I swear to him by the Lord, saying, I will not put thee to death by the sword. Now therefore hold him* NOT *guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him) but bring* NOT *down his hoary head to the grave with blood.* Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For, how did Solomon understand this charge? did he kill Shimei in consequence of it? certainly he did not. For, after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. 1 *Kings* ii. 36—42. KENNICOTT'S *Remarks,* p. 131.

No. 114.—x. 22. *Peacocks.*] ELLIS, in *Cook's* last voyage, speaking of the people of Otaheite, says, they expressed great surprise at the spaniards (who had lately made them a visit (because they had not red feathers as well as the English, (which they had brought with them in great plenty from the Friendly Isles) for they are with these people the summum bonum and extent of all their wishes. (vol. i. p. 129.) As these islands

border so closely upon Asia, and have among their manners and customs many which bear a resemblance to those of the Asiatics, may not these people's high esteem for red feathers throw some light upon this passage, where we find peacocks ranked amongst the valuable commodities imported by Solomon?

No. 115.—xiv. 10. *Shut up and left.*] Sometimes, when a successful prince has endeavoured to extirpate the preceding royal family, some of them have escaped the slaughter, and secured themselves in a fortress or place of secrecy, while others have sought an asylum in foreign countries, from whence they have occasioned great anxiety to the usurper. The word *shut up*, strictly speaking, refers to the first of these cases; as in the preservation of Joash from Athaliah in a private apartment of the temple, 2 *Kings* xi. Such appears also to have been the case in more modern times. "Though more than thirty years had elapsed since the death of Sultan Achmet, father of the new emperor, he had not, in that interval, acquired any great information or improvement. *Shut up*, during this long interval, in the apartments assigned him, with some eunuchs to wait on him, and women to amuse him, the equality of his age with that of the princes who had a right to precede him, allowed him but little hope of reigning in his turn; and he had, besides, well-grounded reasons for a more serious uneasiness." Baron Du Tott, vol. i. p. 115. But when David was in danger, he *kept himself close* (1 *Chron.* xii. 1.) in Ziklag, but not so as to prevent him from making frequent excursions. In latter times, in the East persons of royal descent have been *left*, when the rest of a family have been cut off, if no danger was apprehended from them, on account of some mental or bodily disqualification. Blindness saved the life of Mahammed Khodabendeh, a Persian prince of the sixteenth

century when his brother Ishmael put all the rest of his brethren to death. *D'Herbelot*, p. 613. This explanation will enable us more clearly to understand 2 *Kings.* xiv. 26. *Deut.* xxxii. 36.

HARMER, vol. iv. p. 211.

No. 116.—xvii. 12. *Barrel.*] As corn is subject to be eaten by worms, the Easterns keep what they are spending in long vessels of clay. (SANDY'S *Trav.* p. 117.) So it appears the woman of Zarephath did. The word translated *barrel* properly signifies a *jar*; and is the same with that used for the vessels in which Gideon's soldiers concealed their torches, and which they brake when they blew with their trumpets.

HARMER, vol. i. p. 277.

No. 117.—xviii. 28. *Cut themselves.*] If we look into antiquity, we shall find that nothing was more common in the religious rites of several nations, than this barbarous custom. To this purpose we may observe, that (as *Plutarch de Superstitione* tells us) the priests of *Bellona*, when they sacrificed to that goddess, besmeared the victim with their own blood. The *Persian magi* (*Herodotus*, lib. vii. c. 191.) used to appease tempests, and allay the winds, by making incisions in their flesh. They who carried about the Syrian goddess, (*Apuleius*, lib. viii.) cut and slashed themselves with knives, till the blood gushed out. This practice remains in many places at the present time, and frequent instances of it may be met with in modern voyages and travels.

No. 118.—xviii. 42. *Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.*] The devout posture of some people of the Levant greatly resembles that of Elijah.

Just before the descent of the rain, *he cast himself down upon the earth, and put his face between his knees. Chardin* relates that the dervices, especially those of the Indies put themselves into this posture, in order to meditate, and also to repose themselves. They tie their knees against their belly with their girdle, and lay their heads on the top of them, and this, according to them, is the best posture for recollection.

HARMER, vol. ii. p. 506.

No. 119.—xvii. 44. *A little cloud.*] When Elijah's servant reported to his master, that he saw *a little cloud* arising out of the sea like a man's hand, he commanded him to *go up and say unto Ahab, prepare thy chariot, and get thee down, that the* RAIN *stop thee not.* This circumstance was justly considered as the sure indication of an approaching shower, *for it came to pass in the mean while that the heaven was black with clouds and wind, and there was a great rain.* Mr. BRUCE (*Travels*, vol. iii. p. 669.) has an observation which greatly coroborates this relation. He says, "there are three remarkable appearances attending the inundation of the Nile: every morning in Abyssinia is clear, and the sun shines; about nine, a small cloud, not above four feet broad, appears in the East, whirling violently round as if upon an axis; but, arrived near the Zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah's foretelling rain on mount Carmel. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and the moment it has taken possession of the space made to receive it, the most violent thunder

possible to be conceived instantly follows, with rain; and after some hours the sky again clears."

No. 120.—xx. 32. *They girded sackcloth on their loins, and put ropes on their heads.*] Approaching persons with a sword hanging to the neck is in the East a very humble and submissive act. *Thevenot* has mentioned this circumstance part i. p. 289. in the account he has given in the taking of Bagdat by the Turks, in 1638. When the besieged intreated quarter, the principal officer went to the grand vizier, with a scarf about his neck, and his sword wreathed in it, and begged mercy. The ropes mentioned in this passage were probably what they suspended their swords with.

HARMER, vol. ii. p. 258.

No. 121.—xx. 34. *Thou shalt make streets for thee in Damascus.*] The circumstances connected with this passage, and those contained in the following extract, so much resemble each other, that it must be apparent with what propriety our translators have chosen the word *streets*, rather than any other, which commentators have proposed instead of it. "Biazet hauing worthily relieued his beseiged citie, returned againe to the seige of Constantinople; laying more hardly vnto it than before, building forts and bulwarks against it on the one side towards the land; and passing over the strait of Bosphorus, built a strong castle vpon that strait ouer against Constantinople, to impeach so much as was possible all passage thereunto by sea. This strait seige (as most urite) continued also two yeres, which I suppose by the circumstance of the historie, to haue been part of the aforesaid eight yeres. *Emanuel, the beseiged emperor, wearied with these long wars, sent an embassador to Biazet, to intreat with him a peace*, which Biazet was the more willing to hearken vnto, for that he heard newes,

that Tamerlane, the great Tartarian prince, intended shortly to warre upon him. *Yet could not this peace be obtained, but upon condition that the emperor should grant free libertie for the Turks to dwell together in one* STREET *of Constantinople, with free exercise of their owne religion and lawes, vnder a judge of their owne nation*; and further, to pay vnto the Turkish king a yerely tribute of ten thousand duckats, which dishonourable conditions the distressed emperor was glad to accept of. So was this long seige broken vp, and presently *a great sort of Turks with their families were sent out of Bythinia, to dwell in Constantinople, and a church there built for them;* which not long after was by the Emperor pulled downe to the ground, and the Turks againe driuen out of the citie, at such time as Biazet was by the mightie Tamerlane overthrowne and taken prisoner."

KNOLLES's *History of the Turks*, p. 206.

No. 122.—xxi. 8. *So she wrote letters in Ahab's name, and sealed them with his seal.*] The very ancient custom of sealing dispatches with a seal or signet, set in a ring, is still retained in the East. POCOCKE says, (*Travels*, vol. i. p. 186. *notes*) "in Egypt they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it." HANWAY remarks (*Trav.* i. 317.) that "the Persian ink serves not only for writing, but for subscribing with their seal; indeed many of the Persians in high office could not write. In their rings they wear agates, which serve for a seal, on which is frequently engraved their name, and some verse from the Koran." SHAW also has a remark exactly to the same purpose. *Travels*, p. 247.

No. 123.—xxi. 23. *The dogs shall eat Jezebel.*] Mr. BRUCE, when at Gondar, was witness to a scene in a

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great measure similar to the devouring of Jezebel by dogs. He says, "the bodies of those killed by the sword were hewn to pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting-dogs, twice let loose by the carelessness of my servants, bringing into the court-yard the heads and arms of slaughtered men, and which I could no way prevent, but by the destruction of the dogs themselves." He also adds, that upon being asked by the king the reason of his dejected and sickly appearance, among other reasons, he informed him, "it was occasioned by an execution of three men, which he had lately seen; because the hyænas allured into the streets by the quantity of carrion, would not let him pass by night in safety from the palace, and because the dogs fled into his house, to eat pieces of human carcases at their leisure." *Travels*, vol. iv. p. 81. This account illustrates also the readiness of the dogs to lick the blood of Ahab, 1 *Kings*, xxii. 38, in perfect conformity to which is the expression of the prophet *Jeremiah*, xv. 3. *I will appoint over them the sword to slay, and the dogs to tear.*

No. 124.—2 KINGS i. 4.

Down from that bed.

THIS expression may be illustrated by what SHAW says of the Moorish houses in Barbary (*Travels*, p. 209.) where, after having observed that their chambers are spacious, of the same length with the square court on the sides of which they are built, he adds, "at one end of each chamber there is a little gallery *raised* three, four, or five feet *above the floor*, with a balustrade in the front of it, *with a few steps* likewise *leading upto it*. Here they place their beds; a situation frequently alluded to in the holy scriptures, which may likewise illustrate the circumstance of Hezekiah's *turning his face when he prayed, towards the wall*, i. e. from his attendants) 2 *Kings* xx. 2. that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, 1 *Kings* xxi. 4. though probably he did thus, not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment."

No. 125.—iii. 11. *Who poured water on the hands of Elijah.*] This was a part of the service which Elisha performed to his master. We read of it in other instances. PITTS tells us, (p. 24.) "the table being removed, before they rise (from the ground whereon they sit) a servant, who stands attending on them with a cup of water to give them drink, steps into the middle, with a bason or copper pot of water, somewhat like a coffee-pot, and a little soap, and lets the water run upon their hands one after another, in order as they sit." Mr. HANWAY, speaking of a Persian supper, says, (*Trav.*

vol. i. p. 223.) "supper being now brought in, a servant presented a bason of water, and a napkin hung over his shoulders; he went to every one in the company, and poured water on their hands to wash." See also *Homer, Odyss.* iv. 216. *Virgil, Æn.* i. line 705.

No. 126.—iii. 17. *Ye shall not see wind, neither shall ye see rain.*] Rain is often in the East preceded by a squall of wind. The editor of the Ruins of Palmyra tells us, that they seldom have rain except at the equinoxes, and that nothing could be more serene than the sky all the time he was there, except one afternoon, when there was a small shower, preceded by a whirlwind, which took up such quantities of sand from the desert as quite darkened the sky. (p. 37.) Thus Elisha told the king of Israel, *ye shall not see wind nor rain, yet that valley shall be filled with water.* The circumstance of the wind taking up such a quantity of sand as to darken the sky may serve to explain 1 *Kings* xviii. 45. *The heaven was black with clouds and wind.* The wind's prognosticating of rain is also referred to *Prov.* xxv. 14. *whoso boasteth himself of a false gift*, pretending to give something valuable, and disappointing the expectation, *is like clouds and wind without rain.*

HARMER, vol. i. p. 54.

No. 127.—iii. 25. *Felled the good trees.*] In times of war it was formerly very common for one party to injure the other by *destroying their valuable trees.* Thus the Moabites were punished, and thus the Arabs of the Holy land still make war upon each other, burning the corn, cutting down the olive trees, &c.

HASSELQUIST, *Trav.* p. 143.

No. 128.—iii. 27. *He took his eldest son and offered him for a burnt offering.*] Sir *John Shore*, (now Lord

Teignmouth) in a paper concerning some extraordinary custom of the Hindoos, mentions a practice called *dherna*, formerly very common at Benares. "It is used by the brahmens in that city to gain a point which cannot be accomplished by any other means. The progress is as follows: the brahmen who adopts this expedient for the purpose mentioned, proceeds to the door or house of the person against whom it is directed, or wherever he may most conveniently intercept him: he there sits down in *dherna*, with poison, or a poignard, or some other instrument of suicide in his hand, and threatening to use it if his adversary should attempt to molest or pass him, he thus completely arrests him. In this situation the brahmen fasts, and by the rigour of the etiquette, which is rarely infringed, the unfortunate object of his arrest ought to fast also; and thus they both remain until the institutor of the *dherna* obtains satisfaction. In this, as he seldom makes the attempt without resolution to persevere, he rarely fails; for if the party thus arrested were to suffer the *brahmen* sitting in *dherna* to perish by hunger, the sin would for ever lie upon his head." (*Asiatic Researches*, vol. iv. p. 344.) This custom is there exemplified by a remarkable instance in which it was practised. The reason why the king of Moab offered his son *on the wall* was to represent to the attacking armies to what straits they had reduced him. If any practice of a nature similar to that of the *dherna* formerly prevailed, we may suppose that the king of Moab did not in this case merely implore assistance from his gods by the sacrifice of his son, but took this method of terrifying his adversaries, after his own personal valour had proved ineffectual to deliver himself and his country.

No. 129.—iv. 10. *A little chamber.*] "To most of these houses there is a smaller one annexed, which,

sometimes rises one story higher than the house; at other times it consists of one or two rooms only and a terrace, whilst others, that are built (as they frequently are) over the porch or gateway, have (if we except the ground-floor, which they have not) all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family, besides another door, which opens immediately from a private stair-case, down into the porch or street, without giving the least disturbance to the house. These back-houses are known by the name of *olee* or *oleah* (for the house properly so called is *dar*, or *beet*) and in them strangers are usually lodged and entertained; in them the sons of the family are permited to keep their concubines; whither likewise the men are wont to retire from the hurry and noise of the families, to be more at leisure for meditation or diversions, besides the use they are at other times put to in serving for wardrobes and magazines.

The *oleah* of holy scripture, being literally the same appellation, is accordingly so rendered in the *Arabic* version. We may suppose it then to have been a structure of the like contrivance. The little chamber, consequently, that was built by the *Shunamite* for *Elisha* (whither, as the text instructs us, he retired at his pleasure, without breaking in upon the private affairs of the family, or being in his turn interrupted by them in his devotions;) the summer chamber of Eglon, (which, in the same manner with these, seems to have had privy stairs belonging to it, through which Ehud escaped, after he had revenged Israel upon that king of Moab;) the chamber over the gate, whither, (for the greater privacy, king David withdrew himself to weep for Absalom); and that upon whose terrace Ahaz, for the same

reason, erected his altars; seem to have been structures of the like nature and contrivance with these *olees*." SHAW's *Travels*, p. 280.

No. 130.—iv. 24. *Then she saddled an ass, and said to her servant, drive and go forward.*] Asses were much used for riding, and POCOCKE tells us, (vol. i. p. 191.) that "the man, (the husband, I suppose, he means) always leads the lady's ass, and if she has a servant he goes on one side; but the ass-driver follows the man, goads on the beast, and when he is to turn, directs his head with a pole." The Shunamite, when she went to the prophet, did not desire so much attendance, but only requested her husband to send her an ass and its driver to whom she said, *Drive and go forward.*

HARMER, vol. i. p. 449.

No. 131.—vii. 10. *Horses tied and asses tied.*] From the circumstances recorded concerning the flight of the Syrians, it appears to have been remarkably precipitate. That they were not altogether unprepared for a hasty departure may be inferred from comparing this passage with the following extract (from *Memoirs relative to Egypt*, p. 300.): "As soon as the Arabs are apprehensive of an attack, they separate into several small camps, at a great distance from each other, and tie their camels to the tents, so as to be able to move off at a moment's notice." Such a precaution is not probably peculiar to the modern Arabs, but might be adopted by the Syrian army. If this was the case, it shews with what great fear God filled their minds, that though prepared as usual for a quick march, they were not able to avail themselves of the advantage, but were constrained to leave every thing behind them as a prey to their enemies.

No. 132.—xi. 2. *Bed chamber.*] A bed chamber does not, according to the usage of the East, mean a lodging room, but a repository for beds. *Chardin* says, "in the East, beds are not raised from the ground with posts, a canopy, and curtains; people lie on the ground. In the evening they spread out a mattress or two of cotton, very light, of which they have several in great houses, against they should have occasion, and a room on purpose for them." From hence it appears that it was in a chamber of beds that Joash was concealed.

HARMER, vol. ii. p. 489.

No. 133.—xi. 12. *Clapped their hands.*] The way by which females in the East express their joy, is by gently applying one of their hands to their mouths. This custom appears to be very ancient, and seems to be referred to in several places of scripture. PITTS *(Religion and Manners of the Mahometans,* p. 85.*)* describing the joy with which the leaders of their sacred caravans are received in the several towns of Barbary through which they pass, says, "This Emir Hagge, into whatever town he comes, is received with a great deal of joy, because he is going about so religious a work. The women get upon the tops of the houses to view the parade, where they keep striking their four fingers on their lips softly, as fast as they can, making a joyful noise all the while." The sacred writers suppose two different methods of expressing joy by a quick motion of the hand: the clapping of the *hands*, and that of one *hand* only, though these are confounded in our translation. The former of these methods obtained anciently, as an expression of malignant joy; *(Lam.* ii. 15. *Job* xxvii. 23.*)* but other words, which our version translates clapping the hands, signify, the applying of only one hand somewhere with softness, in testimony of a joy of

a more agreeable kind. Thus in 2 *Kings* xi. 12. and *Psalm* xlvii. 1. It should be rendered in the singular, *Clap your hand*, and as the word implies gentleness, it may allude to such an application of the hand to the mouth as has now been recited.

HARMER, vol. iii. p. 277.

No. 134.—xii. 10. *They put up, (bound up) in bags, and told the money.*] It appears to have been usual in the East for money to be put into bags, which, being ascertained as to the exact sum deposited in each, were sealed, and probably labelled, and thus passed currently. Instances of this kind may be traced in the scriptures, at least so far as that money was thus conveyed, (2 *Kings* v. 23.) and also thus delivered from superior to inferior officers for distribution: as in the passage referred to in this article. Major RENNEL (*on the Geography of Herodotus*, sect. 15.) in giving an abstract of the History of *Tobit*, says, "we find him again at Nineveh (*Tobit* xi. 16.) from whence he dispatches his son Tobias to Rages by way of Ecbatana, for the money. At the latter place, he marries his kinswoman Sara, and sends a messenger on to Rages. The mode of keeping and delivering the money was exactly as at present in the East. Gabael, who kept the money in trust, "brought forth bags, which were sealed up, and gave them to him," (*Tobit* ix. 5.) and received in return the hand-writing or acknowledgment, which Tobias had taken care to require of his father before he left Nineveh. The money we learn (*Tobit* i. 14.) was left in *trust*, or as a *deposit*, and not on *usury*, and at it may be concluded, with Tobit's *seal* on the bags. In the East, in the present times, a bag of money passes (for some time at least) currently from hand to hand, under the authority of a banker's seal, without any examination of its contents."

No. 135.—xx. 13. *Shewed them all the house of his precious things.*] The display which Hezekiah made of his treasure was to gratify the ambassadors of the king of Babylon. It appears to have been an extraordinary thing, and not done but upon this and occasions of a similar nature; such probably was the general practice. Lord *Macartney* informs us, that "the splendor of the emperor of China and his court, and the riches of the mandarins, surpass all that can be said of them. Their silks, porcelain, cabinets, and other furniture, make a most glittering appearance. These, however, are only exposed when they make or receive visits: for they commonly neglect themselves at home, the laws against private pomp and luxury being very severe."

No. 136.—1 CHRONICLES xxvii. 28.

Cellars of oil.

Dr. Chandler (*Trav. in Greece*, p. 126.) says, *the modern Greeks keep their oil in large earthen jars, sunk in the ground, in the areas before their houses.* The custom might obtain among the Jews; it is certain they sometimes buried their oil in the earth, to secrete it in times of danger, in which case they fixed upon the most likely place for concealment—the *fields.* (*Jer.* xli. 8.) Joash may therefore be properly considered as set over the *treasures* of oil, whatever was the place in which it was stored. Harmer, vol. iv. p. 108.

No. 137.—2 CHRONICLES xxviii. 27.

And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel.

THE Israelites were accustomed to honour in a peculiar manner the memory of those kings who had reigned over them uprightly. On the contrary, some marks of posthumous disgrace followed those monarchs who left the world under the disapprobation of their people. The proper place of interment was in Jerusalem. There in some appointed receptacle, the remains of their princes were deposited: and, from the circumstance of this being the cemetery for successive rulers, it was said, when one died and was so buried, that he was *gathered to his fathers.* Several instances occur in the history of the kings of Israel, wherein, on certain accounts, they were not thus interred with their predecessors, but in some other place in Jerusalem. So it was with Ahaz, who though brought into the city, was not buried in the sepulchres of the kings of Israel. In some other cases, perhaps to mark out a greater degree of censure, they were taken to a small distance from Jerusalem. It is said that *Uzziah was buried with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper.* (2 *Chron.* xxvi. 23.) It was doubtless with a design to make a suitable impression on the minds of their kings while living, that such distinctions were made after their decease. They might thus restrain them from evil or excite them to good, according as they were fearful of being execrated, or desirous of being honoured, when they were dead. The Egyptians had a custom in some measure similar to this; it was however general as to all persons, though it re-

ceived very particular attention, as far as it concerned their kings. It is thus described in FRANKLIN's *History of Ancient and Modern Egypt*, vol. i. p. 374. "As soon as a man was dead, he was brought to his trial. The publick accuser was heard. If he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of the honours of sepulture. Thus, that sage people were affected with laws which extended even beyond the grave, and every one, struck with the disgrace inflicted on the dead person, was afraid to reflect dishonour on his own memory, and that of his family.

"But what was singular, the sovereign himself was not exempted from this public inquest upon his death. The public peace was interested in the lives of their sovereigns in their administration, and as death terminated all their actions, it was then deemed for the public welfare, that they should suffer an impartial scrutiny by a public trial, as well as the most common subject. Even some of them were not ranked among the *honoured dead*, and consequently were deprived of public burial. The Israelites would not suffer the bodies of some of their flagitious princes to be carried into the sepulchres appropriated to their virtuous sovereigns. The custom was singular: the effect must have been powerful and influential. The most haughty despot, who might trample on laws human and divine in his life, saw, by this solemn investigation of human conduct, that at death he also would be doomed to infamy and execration." What degree of conformity there was between the practice of the Israelites and the Egyptians, and with whom the custom first originated, may be difficult to ascertain and decide, but the conduct of the latter appears to be founded on the same principle as that of the former, and as it is more circumstantially detailed, affords us an agreeable explanation of a rite but slightly mentioned in the scriptures.

No. 138.—EZRA iv. 14.

Maintenance from the king's palace.

MARG. *Salted with the salt of the palace.* Some have supposed these words refer to their receiving of a stipend from the king in salt; others, that it expresses an acknowledgment that they were protected by the king as flesh is preserved by salt. It is sufficient, however, to put an end to all these conjectures, to recite the words of a modern Persian monarch, whose court *Chardin* attended some time. "Rising in wrath against an officer, who had attempted to deceive him, he drew his sabre, fell upon him, and hewed him in pieces at the feet of the grand vizier, who was standing (and whose favour the poor wretch courted by this deception) and looking fixedly upon him, and the other great lords that stood on each side of him, he said with a tone of indignation, I have then such ungrateful servants and traitors as these *to eat my salt.*" (tom. iii. p. 149.) I am well informed, says Mr. *Parkhurst* (*Heb. Lex.* p. 448. 3d. edit.) that it is a common expression of the natives in the East Indies, "I eat such an one's salt," meaning, I am fed by him. Salt among the eastern natives formerly was, as it still is, a symbol of hospitality and friendship. The learned *Jos. Mede* observes, (*Works*, p. 370. fol.) that in his time, "when the emperor of Russia would shew extraordinary grace and favour to any, he sent him bread and *salt* from his table. And when he invited baron *Sigismund*, the emperor *Ferdinand's* embassador, he did it in this form, "Sigismund, you shall eat our bread and salt with us." So *Tamerlane* in his institutes, mentioning one *Share Behraum*, who had quitted his service, joined the enemy, and fought against him, says "at length my *salt*, *which he had eaten*, overwhelmed him with remorse, he again threw himself on my mercy, and humbled himself before me."

HARMER, vol. iv. p. 458.

No. 139.—NEHEMIAH vi. 5.

An open letter.

A LETTER has its Hebrew name from its being *rolled* or *folded* together. "The modern Arabs *rôll* up their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing them." (*Niebuhr*, p. 90.) The Persians make up their letters in "a *roll* about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printer's ink, but (is) not so thick." HANWAY'S *Travels*, vol. i. p. 317.) Letters were generally sent to persons of distinction in a bag or purse, and to equals they were also inclosed, but to inferiors, or those who were held in contempt, they were sent open, *i. e.* uninclosed. *Lady M. W. Montague* says (*Letters*, vol. i. p. 136.) the bassa of Belgrade's answer to the English embassador going to Constantinople was brought to him in *a purse of scarlet satin.* But in the case of Nehemiah an insult was designed to be offered to him by Sanballat, in refusing him the mark of respect usually paid to persons of his station, and treating him contemptuously, by sending the letter without the customary appendages when presented to persons of respectability. HARMER, vol. ii. p. 129.

No. 140.—vii. 64. *Genealogy.*] Among the Chinese a tablet of ancestry is in every house; and references in conversation are often made to their actions. (MACARTNEY'S *Embassy*, p. 295.) This practice seems to correspond with the genealogical tables of the Jews, which they were so careful in preserving.

No. 141.—xiii. 25. *Plucked off their hair.*] To *cut* off the hair of guilty persons seems to be a punishment rather shameful than painful: yet it is thought that pain was added to the disgrace, and that they *tore* off the hair with violence, as if they were *plucking* a bird alive. This is the genuine signification of the Hebrew word used in this passage. Sometimes they put hot ashes on the skin, after they had torn off the hair, to make the pain the more exquisite. Thus they served adulterers at *Athens;* as is observed by the Scholiast on *Aristophanes in Nubibus.* This kind of punishment was common in *Persia.* King *Artaxerxes*, instead of plucking off the hair of such of his generals as had been guilty of a fault, obliged them to lay aside the *tiara*, says *Plutarch. (Apophthegm.)* The emperor *Domitian* caused the hair and beard of the philosopher *Apollonius* to be shaved. *(Philostrat.* lib. iii. cap. 24.)

CALMET's *Dict. art. Punishment.*

No. 142.—ESTHER i. ix.

Feast for the women.

CHARDIN says, "it is the custom of Persia, and of all the East, for the women to have their feasts at the same time (with), but apart from the men."

HARMER, vol. i. p. 354.

No. 143.—v. 6. *Banquet of wine.*] *Olearius* (p. 709.) thus describes an entertainment at the Persian court. "The floor of the hall was covered with a cotton cloth, which was covered with all sorts of fruits and sweetmeats in basons of gold. With them was served up excellent Schiras wine. After an hour's time the sweetmeats were removed, to make way for the more substantial part of the entertainment, such as rice, boiled and roasted mutton, &c. After having been at table an hour and an half, warm water was brought, in an ewer of gold, for washing, and grace being said, they begun to retire without speaking a word, according to the custom of the country." The time for drinking wine was at the beginning, not at the close of the entertainment.

HARMER, vol. i. p. 389.

No. 144.—vi. 1. *The book of records.*] In these diaries (which we now call journals) wherein was set down what passed every day, the manner of the *Persians* was, to record the names of those who had done the king any signal service. Accordingly, *Josephus* informs us, "that, upon the secretary's reading of these journals, he took notice of such a person, who had great honours and possessions given him, as a reward for a glorious and remarkable action; and of such another, who made his fortune by the bounties of his prince for his fidelity: but that when he came to the particular

story of the conspiracy of the two eunuchs against the person of the king, and of the discovery of this treason by *Mordecai*, the secretary read it over, and was passing forward to the next, when the king stopped him, and asked if that person had any reward given him for his service. This shews a singular providence of God, that the secretary should read in that very part of the book, wherein the service of *Mordecai* was recorded, vide *Jewish Antiq.* lib. xi. cap. 6.

No. 145—vi. 7—9.] PITTS gives an account (p. 198.) of a cavalcade at Algiers upon a person's turning Mohammedan, which is designed to do him, as well as their law, honour. "The Apostate is to get on horseback on a stately steed, with a rich saddle and fine trappings; he is also richly habited, and hath a turban on his head, but nothing of this is to be called his own; only there are given him about two or three yards of broad cloth, which is laid before him on the saddle. The horse, with him on his back, is led all round the city, which he is several hours in doing. The apostate is attended with drums and other music, and twenty or thirty serjeants. These march in order on each side of the horse, with naked swords in their hands. The cryer goes before, with a loud voice giving thanks to God for the proselyte that is made." The conformity of custom in the instance now cited, and the passage alluded to in Esther, must appear remarkable. HARMER, vol. ii. p. 102.

No. 146.—vii. 8. *They covered Haman's face.*] The majesty of the kings of Persia did not allow malefactors to look at them. As soon as Haman was so considered his face was covered. Some curious correspondent examples are collected together in *Pool's Synopsis*, in loc. From *Pococke* we find the custom still continues, speaking of the artifice by which an Egyptian bey was taken

off, he says, (*Travels*, vol. i. p. 179.) "A man being brought before him like a malefactor just taken, with his hands behind him as if tied, and a napkin put over his head, as malefactors commonly have, when he came into his presence, suddenly shot him dead."

HARMER, vol. ii. p. 96.

No. 147.—ix. 19. *Sending portions.*] The eastern princes and people not only invite their friends to feasts, but "it is their custom to send a portion of the banquet to those that cannot well come to it, especially their relations, and those in a state of mourning." (*MS. Chardin.*) Thus when the grand emir found it incommoded *M. D'Arvieux* to eat with him, he desired him to take his own time for eating, and sent him from his kitchen, what he liked, and at the time he chose. (*Voy. dans la pal.* 20. (*Nehem.* viii. 10. 2 *Sam.* xi. 8—10.)

HARMER, vol. i. p. 353.

No. 148.—JOB vi. 4.

The arrows of the Almighty are within me, the poison whereof drinketh up my spirit.

It appears that the art of *poisoning arrows* was very ancient in Arabia. The *venenatæ sagittæ*, poisoned arrows, of the ancient Mauri or Moors in Africa, are mentioned by *Horace*, (lib. i. ode 22. line 3.) and we are informed that "the *Africans* were obliged to *poison their arrows*, in order to defend themselves from the wild beasts with which their country was infested. This poison, *Pliny* tells us, was incurable." (*Dacier's* and *Francis's* note.) And that *poisoned arrows* were anciently used by other nations, besides the Mauri, may be seen in *Grotius*, *de Jure Belli et Pacis*, (lib. iii. cap. 4. § 16.); in *Freinshemius's* note on *Curtius*, lib. ix. cap. 8. § 20.); in *Justin*, (lib. xii. cap. 10. § 2.); and *Berneccerus's* note there; and in *Virgil* (Æn. xii. lin. 857.)

But perhaps no passage in any heathen author so clearly shews the antiquity and make of *poisoned arrows*, as what we read in *Homer* concerning *Ulysses*, that he went to *Ephyra*, a city of *Thessaly*, in order to procure *deadly poison for smearing his brazen pointed arrows*, from *Ilus*, the son of *Mermerus*, who is said to have been descended from *Medea* and *Jason*, (*Odyss.* i. line 260.)

No. 149.—vi. 6. *Can that which is unsavoury be eaten without salt?*] The eastern people often make use of bread, with nothing more than salt, or some such trifling addition, such as summer-savoury dried and powdered. This, Russell says (*Hist. of Aleppo*, p. 27.) is done by many at Aleppo. The Septuagint translation of this passage seems to refer to the same practice, when it renders the first part of the verse, *will bread be eaten without salt?* Harmer, vol. i. p. 238.

No. 150.—vii. 12. *Am I a sea, or a whale, that thou settest a watch over me?*] Crocodiles are very terrible to the inhabitants of Egypt; when therefore they appear, they watch them with great attention, and take proper precautions to secure them, so that they should not be able to avoid the deadly weapons afterwards used to kill them. To these watchings, and those deadly after-assaults, I apprehend *Job* refers, when he says, *am I a whale*, (but a *crocodile* no doubt is what is meant there) *that thou settest a watch over me?* "Different methods," says *Maillet*, "are used to take crocodiles, and some of them very singular; the most common is to dig deep ditches along the Nile, which are covered with straw, and into which the crocodile may probably tumble. Sometimes they take them with hooks, which are bated with a quarter of a pig, or with bacon, of which they are very fond. Some hide themselves in the places which they know to be frequented by this creature, and lay snares for him." *Lett.* ix. p. 32.

HARMER, vol. iv. p. 286.

No. 151.—ix. 25. *My days are swifter than a post.*] The common pace of travelling in the East is very slow. Camels go little more than two miles an hour. Those who carried messages in haste moved very differently. Dromedaries, a sort of camel which is exceedingly swift, are used for this purpose; and *Lady M. W. Montague* asserts, that they far outrun the swiftest horses. (*Lett.* ii. 65.) There are also messengers who run on foot, and who sometimes go an hundred and fifty miles in less than twenty-four hours; with what energy then might Job say, *My days are swifter than a post.* Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying dispatches.

HARMER, vol. i. p. 438.

No. 152.—xiv. 17. *Sealed up in a bag.*] The money that is collected together in the treasuries of eastern princes is told up in certain equal sums, *put into bags, and sealed. (Chardin.)* These are what in some parts of the Levant are called *purses*, where they reckon great expences by so many purses. The money collected in the temple in the time of Joash, for its reparation, seems in like manner to have been told up in bags of equal value to each other, and probably delivered sealed to those who paid the workmen. (2 *Kings* xii. 10.) If Job alludes to this custom, it should seem that he considered his offences as reckoned by God to be very numerous, as well as not suffered to be lost in inattention, since they are only considerable sums which are thus kept.

HARMER, vol. ii. p. 285.

No. 153.—xix. 23. *O that my words were now written!*] "The most ancient way of writing was upon the leaves of the palm-tree. (*Pliny*, lib. xiii. cap. 11.) Afterwards they made use of the inner bark of a tree for this purpose; which inner bark being in Latin called *liber*, and in Greek βιβλος, from hence a book hath ever since in the Latin language been called *liber*, and in the Greek βιβλος, because their books anciently consisted of leaves made of such inner barks. The Chinese still make use of such inner barks or rinds of trees to write upon, as some of their books brought into Europe plainly shew. Another way made use of among the Greeks and Romans, and which was as ancient as *Homer*, (for he makes mention of it in his poems) was, to write on tables of wood covered over with wax. On these they wrote with a bodkin or style of iron, with which they engraved their letters on the wax; and hence it is that the different ways of men's writings or compositions are called different styles. This way was mostly made use of in the writing of letters or epistles; hence such epistles are in

Latin called *tabellæ*, and the carriers of them *tabellarii*. When their epistles were thus written, they tied the tables together with a thread or string, setting their seal upon the knot, and so sent them to the party to whom they were directed, who cutting the string opened and read them. But on the invention of the Egyptian papyrus for this use, all the other ways of writing were soon superseded, no material till then invented being more convenient to write upon than this. And therefore when Ptolemy Philadelphus king of Egypt set up to make a great library, and to gather all sorts of books into it, he caused them to be all copied out on this sort of paper; and it was exported also for the use of other countries, till Eumenes king of Pergamus, endeavouring to erect a library at Pergamus, which should outdo that at Alexandria, occasioned a prohibition to be put upon the exportation of that commodity. This put Eumenes upon the invention of making books of parchment, and on them he henceforth copied out such of the works of learned men as he afterwards put into his library, and hence it is that parchment is called in Latin *pergamena*, that is, from the city Pergamus in Lesser Asia, where it was first used for this purpose among the Greeks. For that Eumenes on this occasion first invented the making of parchment cannot be true; for in Isaiah, Jeremiah, Ezekiel, and other parts of the holy scriptures, many ages before the time of Eumenes, we find mention made of rolls of writing; and who can doubt but that these rolls were of parchment? From the time that the noble art of printing hath been invented, the paper which is made of the paste of linen rags is that which hath been generally made use of both in writing and in printing, as being the most convenient for both, and the use of parchment hath been mostly appropriated to records, registers, and instruments of law, for which, by reason of its durableness, it is most fit." (PRIDEAUX's *Connexion*, vol. ii.

p. 707. 9th edit.) It is observable also, that anciently they wrote their public records on volumes or rolls of lead, and their private matters on fine linen and wax. The former of these customs we trace in Job's wish, *O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!* There is a way of writing in the East, which is designed to fix words on the memory, but the writing is not designed to continue. The children in Barbary that are sent to school make no use of paper, Dr. *Shaw* tells us, (*Trav.* p. 194.) but each boy writes on a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. There are few that retain what they have learned in their youth; doubtless things were often wiped out of the memory of the Arabs in the days of Job, as well as out of their writing-tables. Job therefore says, *O that they were written in a book*, from whence they should not be blotted out! But books are liable to injuries, and for this reason he wishes his words might be even *graven in a rock*, the most lasting way of all. Thus the distinction between *writing* and *writing in a book* becomes perfectly sensible, and the gradation appears in its beauty, which is lost in our translation, where the word *printed* is introduced, which, besides its impropriety, conveys no idea of the meaning of Job, records that are designed to last long not being distinguished from less durable papers by being printed. (HARMER, vol. ii. p. 168. vide also JONES's *Vindication of the former part of St. Matthew's Gospel*, chap. 14 and 15.

No. 154.— XX. 17. *The brooks of honey and butter.*] In these cool countries we have no idea of butter so liquid as described in these words; it appears among us in a more solid form. But as the plentiful flower of honey, when pressed from the comb, may be compared to a little

river, as it runs into the vessels in which it is to be kept; so as they manage matters, butter is equally fluid, and may be described in the same way: "A great quantity of butter is made in Barbary, which, after it is *boiled* with salt, they put into jars, and preserve for use." (*Shaw*, p. 169.) Streams of butter then, poured, when clarified, into jars to be preserved, might as naturally be compared to rivers, as streams of honey flowing upon pressure into other jars in which it was kept.

HARMER, vol. iii. p. 176.

No. 155.—xxiv. 8. *They are wet with the showers of the mountains, and embrace the rock for want of a shelter.*] This exactly agrees with what *Niebuhr* says of the modern wandering *Arabs* near mount *Sinai*. (*Voyage en Arabie*, tom. i. p. 187.) "Those who cannot afford a tent, spread out a cloth upon four or six stakes; and others spread their cloth near a tree, or endeavour *to shelter themselves from the heat and the rain* in the cavities of the rocks."

No. 156.—xxiv. 16. *Dig through houses.*] The houses were built of mud, or at best with bricks formed from it, of a very soft texture, which rendered them liable to such an assault; the thickness of the walls, however, would require considerable labour to penetrate, and consequently digging would be requisite to effect a breach.

No. 157.—xxvii. 16. *Prepare raiment as the clay.*] *D'Herbelot* tells us (p. 208.) that Bokhteri, an illustrious poet of Cufah in the ninth century, had so many presents made him in the course of his life, that at his death he was found possessed of an hundred complete suits of clothes, two hundred shirts, and five hundred turbans; an indisputable proof of the frequency with which pre-

sents of this kind are made in the Levant to men of study; and at the same time a fine illustration of Job's description of the treasures of the East in his days, consisting of *raiment* as well as silver.

HARMER, vol. ii. p. 11.

No. 158.—xxvii. 19. *He shall not be gathered.*] "The heathens had a conceit that the souls of such persons as had not had the due rites of burial paid them, were not admitted into Hades, but were forced to wander a hundred years, a parcel of vagabond ghosts, about the banks of the Styx. Hence we find the ghost of Patroclus supplicating Achilles to give him his funeral rites. 'Bury me,' says he, 'that I may pass as soon as possible through the gates of Hades.' So speaks Palinurus in *Virgil*; 'Throw upon me some earth, that at last I may obtain rest in death, in quiet habitations.' Here the self-conceited philosopher smiles at the rite of sprinkling the body three times with dust; but this, although misunderstood and tinged with the fabulous, was borrowed from the Hebrew nation.

"*To gather* denotes, as to the dead, the bringing of their souls to Paradise. Although this cannot be effected by mortals, yet they expressed the benevolent wish that the thing might be. On the other hand, Job says of the rich man, *he shall lie down, but he shall not be gathered.* In the ages which followed, the performance of this rite was termed *sealing*. Of this we have a bright instance in the second book of Esdras: "Wheresoever thou findest the dead, seal them, and bury them;" that is, express the benevolent prayer which is in use amongst the Jews to this day: 'May he be in the bundle of life, may his portion be in Paradise, and also in that future world which is reserved for the righteous!' It would also appear that, in this act of *sealing* a corpse, they either wrote upon the head with ink, or simply made the form with

the finger *(Le-hovah.)* This at bottom could make no difference in the state of the deceased, but it expressed their desire that such a person might be among those *who are written unto life.* From a passage in Isaiah it appears, that persons were in use to mark with indelible ink on the hand, the words *(Le-hovah)* the contracted form of this sentence, *I am the Lord's.* This agrees with what Rabbi Simeon says, 'the perfectly just are sealed, and in the moment of death are conveyed to paradise.' This sealing St. Paul applies, as far as wishes can go, to Onesiphorus. *May the Lord grant to Onesiphorus, that he may obtain mercy of the Lord in that day! As many* says the same apostle, *as walk according to this rule peace be on them,* AS *upon the Israel of God!* (Gal. vi. 16.)

"Such being marked in death with the expression *belonging to the Lord,* explains this sentence, *the foundation of the Lord standeth sure, having this* SEAL, *the Lord knoweth them that* ARE HIS. *Hurt not the earth, nor the trees,* says the angel in the book of Revelation, *until we have sealed the servants of our God in their foreheads.* This seal, we are told, is their father's name; that is, *Le-hovah, the Lord's,* alluding to the Old Testament form. This name Christ says he himself writes, and by doing so acts the part of the *Kedosh-Israel,* opening where none can shut. This sealing, then, is taken them off by death, and placing them in his father's house; for after they are so sealed, we find them before the throne, *hungering and thirsting no more,* and the lamb in the midst of them, and leading them forth into pastures.

"This ancient rite St. Paul improves upon. Men can, in sealing, go no father than wishes, but the spirit of God can do more; *ye are sealed by the spirit, until the day of redemption;* that is, what others of old may have done symbolically, he will do in reality—he will write upon you *Le-hovah.* This is a seal which no power can

erase ; it will last until the day of redemption. So in another place he says, *ye are sealed with the holy spirit of promise.* Now the seal *Le-hovah, the Lord's*, not only says they are his, but it is also their memorial through the hidden period that he will appear, and receive them unto himself, and in this way the seal itself has in it the nature of a promise." BENNET's *View of the intermediate State*, p. 353—356.

No. 159.—xxix. 3. *When his candle shone upon my head.*] The tents of princes are frequently illuminated as a mark of honour and dignity. *Norden* tells us (part ii. p. 45.) that the tent of the bey of Girge was distinguished from the other tents by forty lanterns suspended before it, in form of chequer work. If this was the custom formerly, it is possible that these words of Job might have a reference to it. *Oh, that it were with me as in months past, as in the days when God preserved me, when his candle shone upon mine head*, (when I returned prosperous from expeditions against the enemies of my tribe, and had my tent adorned with lamps,) *and I passed through the night by the light of it.* HARMER, vol. ii. p. 133.

No. 160—xxix. 6. *Washed my steps with butter.*] *Chandler* in his travels, particularly observed that it was usual for men *to tread on skins of cream*, in order to separate the butter from its more watery part. This article was sometimes made in very large quantities, on which account such a method might be preferred for expedition. This circumstance Mr. *Harmer* considers (vol. iii. p. 173.) as a very natural explanation of the phrase, *I washed my steps with butter.*

No. 161.—xxix. 7. *I prepared my seat in the street.*] Sitting upon a cushion is an expression of honour; and preparing a seat for a person of distinction seems to mean, laying things of this kind on a place where such a one

is to set. *Chardin* says, "it is the custom of Asia for persons in common not to go into the shops of that country, which are mostly small, but there are wooden seats on the outside, where people sit down; and if it happens to be a man of quality, they lay a cushion there. The people of quality cause carpets and cushions to be carried every where that they like, in order to repose themselves upon them more agreeably." It is then extremely natural to suppose that Job sent his servants to lay a cushion or a carpet upon one of the public seats, or some such place. Eli's seat by the way side, (1 *Sam.* iv. 13.) was a seat adorned, we may believe, after the same manner. HARMER, vol. iii. p. 59.

No. 162.—xxx. 22. *Thou liftest me up to the wind, thou causest me to ride upon it, and dissolvest my substance.*] Among other interpretations given of this passage, the *editor* of CALMET's *Dictionary* refers to a *sand-storm*, and justifies the application of such an idea by the following extract from Mr. BRUCE. "On the 14th, at seven in the morning, we left Assa Hagga, our course being due north. At one o'clock we alighted among some acacia trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious *pillars of sand* at different distances, at times *moving with great celerity*, as others stalking on with a majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds;* there the tops often separated from the bodies; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were

broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged along side of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them." (*Travels*, vol. iv. p. 553.) If this quotation is allowed to explain the imagery used by Job, we see a magnificence in it not before apparent. "We see how Job's dignity might be exalted in the air, might rise to great grandeur, importance, and even terror, in the sight of beholders; might ride upon the wind, which bears it about, causing it to advance or to recede; and, after all, when the wind diminishes, might disperse this pillar of sand into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab, who must have seen, or have been informed of, similar phenomena in the countries around him."

No. 163.—xxxi. 26, 27. *Kissed my hand.*] "If (says *Pitts*,) an inferior comes to pay his respects to a superior, he takes his superior's hand, and kisses it, afterwards putting it to his forehead. But if the superior be of a condescending temper, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead, and

sometimes the superior will also in return put his hands to his lips."(p. 66.) Thus also *Irwin* (*Voyage*, p. 268.) "When the shaik of Ghinnah held a court of justice, and condemned his vizier, he was immediately surrounded by a croud of his courtiers, who *kissed his hands*, embraced his knees, and interceded with him for the pardon of the vizier." If Job had done this in the case he refers to, it would have been an *idolatrous* action, notwithstanding it is exactly agreeable to the *civil* expressions of respect which obtain in the East.

No. 164.—xxxi. 35, 36. *That mine adversary had written a book! surely I would take it upon my shoulder, and bind it as a crown to me.*] From the following extracts it appears what is the customary kind of homage, which, in the East, is paid not only to sovereignty, but to communications of the sovereign's will, whether by word or by letter. "When the mogol, by letters, sends his commands to any of his governors, these papers are entertained with as much respect as if himself were present; for the governor, having intelligence that such letters are come near him, himself, with other inferior officers, rides forth to meet the *patamar*, or messenger, that brings them, and as soon as he sees those letters, he alights from his horse, falls down on the earth, and takes them from the messenger, *and lays them on his head, whereon he binds them fast*: then retiring to his place of public meeting, he reads, and answers them." (Sir THOMAS ROE's *embassy*, p. 453.)

"The letter which was to be presented to the new monarch was delivered to the general of the slaves, it was put up in a purse of cloth of gold, drawn together with strings of twisted gold and silk, with tassels of the same, and the chief minister put his own seal upon it; nor was any omitted of all those knacks and curiosities, which the oriental people make use of in making up their epistles."

"The general threw himself at his majesty's feet, bowing to the very ground: then rising upon his knees, he drew out of the bosom of his garment the bag, wherein was the letter which the assembly had sent to the new monarch. Presently he opened the bag, took out the letter, *kissed it, laid it to his forehead*, presented it to his majesty, and then rose up." (CHARDIN's *Coron. of Soleiman*, p. 44.) To such a custom as is here described Job seems to allude in this passage.

No. 165.—xxxvii. 9. *Out of the south cometh the whirlwind.*] *M. Savary* speaking of the southern wind, which blows in Egypt from February to May, says, it fills the atmosphere with a subtle dust, which impedes respiration, and brings with it pernicious vapours. Sometimes it appears only in the shape of an impetuous whirlwind, which passes rapidly, and is fatal to the traveller, surprized in the middle of the deserts. Torrents of burning sand roll before it, the firmament is enveloped in a thick veil, and the sun appears of the colour of blood. Sometimes whole caravans are buried in it. Does not Job allude to this wind when he says, *out of the south cometh the whirlwind?*

No. 166.—xxxviii. 14. *It is turned as clay to the seal.*] The birds pillage the granary of Joseph extremely, where the corn of Egypt is deposited, that is paid as a tax to the grand signior; for it is quite uncovered at the top, there being little or no rain in that country; its doors however are kept carefully sealed, but its inspectors do not make use of wax upon this occasion, but put their seal upon a handful of clay, with which they cover the lock of the door. This doubtless is what is referred to in these words, *it is turned as clay to the seal.*

HARMER, vol. ii. p. 457.

No. 167.—xli. 1. *Canst thou draw out leviathan with an hook?*] From this passage HASSELQUIST (*Travels*, p. 440.) observes, that the leviathan "means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile; to wit, that this voracious animal, far from being *drawn up by a hook*, bites off and destroys all fishing-tackle of this kind, which is thrown out in the river. I found, in one that I opened, *two hooks*, which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate."

No. 168.—PSALM xvi. Title.

Michtam.

D'HERBELOT observes of the works of seven of the most excellent Arabian poets, that they were called Al Modhahebat, which signifies golden, because they were written in letters of gold upon Egyptian paper. (p. 586.) Might not the six psalms which are thus distinguished be so called, on account of their having been on some occasion or other written in letters of gold, and hung up in the sanctuary? *Ainsworth* supposes that Michtam signifies a *golden jewel.* Such a title would have been agreeable to the eastern taste, as *D'Herbelot* has mentioned a book intitled, *Bracelets of Gold.* Writing in letters of gold still continues in the East. *Maillet*, speaking of the royal Mohammedan library in Egypt, says, the greatest part of these books were written in letters of gold, such as the Turks and Arabs, even of our time, make use of in the titles of their books." (*Lett.* xiii. p. 189.) The Persians are fond of elegant manuscripts gilt and adorned with garlands of flowers. (JONES's *Persian Grammar*, p. 144.)

No. 169.—xix. 10. *Sweeter also than honey and the honey-comb.*] There is no difference made amongst us between the delicacy of honey in the comb and that which is separated from it. From the information of Dr. *Halley* concerning the diet of the Moors of Barbary, we learn, that they esteem honey a very wholesome breakfast, "and the most delicious, that which is in the comb, with the young bees in it, before they come out of their cases, whilst they still look milk-white." (*Miscellanea Curiosa*, vol. iii. p. 382.) The distinction made by the Psalmist is then perfectly just, and conformable

to custom and practice, at least of more modern, and probably, equally so of ancient times.

No 170.—xx. 5. *In the name of our God we will set up our banners.*] The banners formerly so much used were a part of military equipage, borne in times of war to assemble, direct, distinguish, and encourage the troops. They might possibly be used for other purposes also. Occasions of joy, splendid processions, and especially a royal habitation, might severally be distinguished in this way. The words of the Psalmist may perhaps be wholly figurative: but if they should be literally understood, the allusion of erecting a banner in the name of the Lord, acknowledging his glory, and imploring his favour, might be justified from an existing practice. Certain it is that we find this custom prevalent on this very principle in other places, into which it might originally have been introduced from Judea. Thus Mr. Turner (*Embassy to Tibet*, p. 31.) says, "I was told that it was a custom with the Soobah to ascend the hill every month, when he sets up a white flag, and performs some religious ceremonies, to conciliate the favour of a dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will good and evil to every thing around him."

No. 171.—xlii. 3. *My tears have been my meat day and night.*] It seems odd to an English reader to represent tears as meat or food; but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broth, pottage, &c.

No. 172.—xliv. 20. *Stretched out our hands.*] The stretching out of the hand towards an object of devotion, or an holy place, was an ancient usage among both Jews and heathens, and it continues in the East to this

time. *Pitts*, in his account of the religion and manners of the Mahometans, speaking of the Algerines throwing wax candles and pots of oil over-board, to some Marabbot (or Mohammedan saint) says, "when this was done, they all together *held up their hands*, begging the Marabbot's blessing, and a prosperous voyage." (p. 17.) This custom he frequently observed in his journey.

No. 173.—xlv. 3. *Gird thy sword upon thy thigh.*] The Eastern swords, whose blades are very broad, are worn by the inhabitants of these countries *under their thigh* when they travel on horseback. *Chardin* takes notice of these particulars. He says, the eastern people have their swords hanging down at length, and the Turks wear their swords on horseback under their thigh. This passage and *Sol. Song* iii. 8. shew they wore them after the same manner anciently. HARMER, vol. i. p. 448.

No. 174. lvi. 8. *Put my tears into thy bottle.*] Doth not this seem to intimate, that the custom of putting tears into the *ampullæ*, or *urnæ lachrymales*, so well known amongst the Romans, was more anciently in use amongst the eastern nations, and particularly amongst the Hebrews? These urns were of different materials, some of glass, some of earth; as may be seen in MONTFAUCON's *Antiq. Expliq.* vol. v. p. 116. where also may be seen the various forms or shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist, but upon this supposition. If this be allowed, the meaning will be, *let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant me the relief I stand in need of.*

CHANDLER's *Life of David*, vol. i. p. 106.

No. 175.—lviii. 6. *Break their teeth.*] This clause of the verse is understood as a continuation of the foregoing verse, and to be interpreted of the method made use of to tame serpents, which, *Chardin* says, is by breaking out their teeth. Music has a wonderful influence upon them. Adders will swell at the sound of a flute, raising themselves up on the one half of their body, turning themselves about, and beating proper time. (*Harmer*, vol. ii. p. 223.) *Teixeira*, a Spanish writer, in the first book of his Persian History, says, that in India he had often seen the Gentiles leading about the enchanted serpents, making them dance to the sound of a flute, twining them about their necks, and handling them without any harm. (See also PICART'S *Ceremonies and Religious Customs of all Nations*, vol. iii. p. 268. note. *Niebuhr*, vol. i. p. 152.)

No. 176.—lix. 14. *Dog.*] Though dogs are not suffered in the houses in the East, and people are very careful to avoid them, lest they should be polluted by touching them, there are great numbers of them in their streets. They do not belong to particular persons, nor are they fed regularly, but get their food as they can. It is considered right however to take some care of them: and charitable people frequently give money to butchers and bakers to feed them, and some leave legacies at their deaths for the same purpose. (*Le Bruyn*, tom. i. p. 361.) Dogs seem to have been looked upon among the Jews in a disagreeable light, (1 *Sam.* xvii. 43. 2 *Kings* viii. 13.) yet they had them in considerable numbers in their cities. They were not shut up in their houses or courts, but seem to have been forced to seek their food where they could find it (*Psalm* lix. 6. 14, 15.) Some care of them seems to be indirectly enjoined upon the Jews, *Exod.* xxii. 31. HARMER, vol. i. p. 220.

No. 177.—lxix. 9. *The zeal of thine house hath eaten me up.*] PEYSONNEL, in his *Remarks on* BARON DU TOTT (p. 45.) describes a custom which probably is alluded to by the Psalmist. "Those who are aggrieved stand before the gate of the seraglio: each carries on his head a kind of match, or wick, lighted and smoking, which is considered as the allegorical emblem of the fire that consumes his soul." The LXX. acquainted with this practice, have given a version of the passage more bold than our own, and more agreeable to the Hebrew. *The zeal of thine house hath* MELTED *me—i. e.* consumed me by fire.

No. 178.—lxxii. 10. *The kings of Tarshish and of the isles shall bring presents.*] Presents were sometimes made as an acknowledgment of inferiority and subjection. They were a kind of tribute from those who made to those who received them; in this light we are doubtless to understand those spoken of in this verse.

HARMER, vol. ii. p. 20.

No. 179.—lxxv. 4, 5. *Lift not up your horn on high, speak not with a stiff neck.*] This passage will receive some illustration from *Bruce's* remarks in his *Travels to discover the Source of the Nile*, where, speaking of the head dress of the governors of the provinces of Abyssinia, he represents it as consisting of a large broad fillet bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called kirn, or horn, and is only worn in reviews, or parades after victory. The crooked manner in which they hold the neck, when this ornament is on their forehead, for fear it should fall forward, seems to agree with what the Psalmist calls, *speaking with a stiff neck*, for it perfectly

shews the meaning of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of a unicorn. See also *Psalm* xcii. 10.

No. 180.—lxxxiv. 7. *They go from strength to strength.*] The scarcity of water in the East makes travellers particularly careful to take up their lodgings as much as possible near some river or fountain. *D'Herbelot* informs us, that the Mohammedans have dug wells in the deserts, for the accommodation of those who go in pilgrimage to Mecca. (p. 396.) To conveniences perhaps of this kind, made, or renewed, by the devout Israelites in the valley of Baca, to facilitate their going up to Jerusalem, the Psalmist may refer in these words. Hence also there appears less of accident than we commonly think of, in Jacob's lodging on the banks of Jabbok, (*Gen.* xxxii. 22.) and the men of David waiting for him by the brook Besor, (1 *Sam.* xxx. 21.) when they could not hold out with him in his march.

HARMER, vol. i. p. 241.

No. 181.—xc. 4. *As a watch in the night.*] "As the people of the East have no clocks, the several parts of the day and of the night, which are eight in all, are given notice of. In the Indies, the parts of the night are made known, as well by instruments (of music) as by the rounds of the watchmen, who with cries, and small drums give them notice that a fourth part of the night is passed. Now as these cries awakened those that had slept all that quarter part of the night, it appeared to them but as a moment." (*Chardin.*) It is apparent the ancient Jews knew how the night passed away, though we cannot determine by what means the information was communicated to them.

HARMER, vol. i. p. 210.

No. 182.—xcii. 10. *My horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil.*] Mr. Bruce, after having given it as his opinion, that the reem of scripture is the rhinoceros, says, "the derivation of this word, both in the Hebrew and in the Ethiopic, seems to be from erectness, or standing straight. This is certainly no particular quality in the animal itself, which is not more, or even so much erect as many other quadrupeds, for in its knees it is rather crooked; but it is from the circumstance and manner in which *his horn is placed.* The horns of other animals are inclined to some degree of parallelism with the nose or os frontis. The horn of the rhinoceros alone is erect and perpendicular to this bone, on which it stands at right angles, thereby possessing a greater purchase, or power, as a lever, than any horn could possibly have in any other position.

This situation of the horn is very happily alluded to in the sacred writings: *my horn shalt thou exalt like the horn of an unicorn*; and the horn here alluded to is not wholly figurative, as I have already taken notice of in the course of my history, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil, a circumstance which David joins with that of erecting the horn." (*Travels*, vol. v. p. 88.)

No. 183.—cii. 26. *As a vesture shalt thou change them.*] A frequent *change of garments* is very common in the East; and that, both to show respect and to display magnificence. *Thevenot* tells us (part i. p. 86.) that when he saw the grand seignior go to the new mosque, he was clad in a satin doliman of a flesh colour, and a vest nearly similar; but when he had said his prayers there, he changed his vest, and put on one of a particular kind

of green. To this frequent change of vestments amongst the great, the Psalmist may allude in these words.

HARMER, vol. ii. p. 117.

No. 184.—civ. 2. *Who stretchest out the heavens like a curtain.*] It is usual in the summer season, and upon all occasions when a large company is to be received, to have the court of the house (which is the middle of an open square) sheltered from the heat of the weather by an umbrella or veil, which, being expanded upon ropes from one side of the parapet-wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of *stretching out the heavens like a curtain.*

SHAW'S *Travels*, p. 274.

No. 185.—cxix. 83. *I am become like a bottle in the smoke.*] Cups and drinking vessels of gold and silver were doubtless used in the courts of princes. (1 *Kings* x. 21.) But in the Arab tents leathern bottles as well as pitchers were used. These of course were smoky habitations. To this latter circumstance, and the contrast between the drinking utensils, the Psalmist alludes: "My appearance in my present state is as different from what it was when I dwelt at court, as the furniture of a palace differs from that of a poor Arab's tent." HARMER, vol. i. p. 131.

No. 186.—cxxiii. 2. *As the eyes of servants look unto the hands of their masters.*] The servants or slaves in the East attend their masters or Mistresses with the profoundest respect. MAUNDRELL (*Journey at march*, p. 13.) observes, that the servants in Turkey stand round their master and his guests with the profoundest respect, silence, and order imaginable. *Pococke* says, that at a visit in Egypt, every thing is done with the greatest

decency, and the most profound silence, the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs. De la Motraye (*Travels*, vol. i. p. 249,) says, that the eastern ladies are waited on "even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers." The *Baron du Tott*, (vol. i. p. 30.) relates a remarkable instance of the authority attending this mode of commanding, and of the use of significant motions. "The customary ceremonies on these occasions were over, and Racub (the new viser) continued to discourse familiarly with the embassador, when the *muzur-aga* (or high provost) coming into the hall, and approaching the pacha, whispered something in his ear, and we observed that all the answer he received from him was a slight horizontal motion with his hand, after which the viser, instantly resuming an agreeable smile, continued the conversation for some time longer: we then left the hall of audience, and came to the foot of the great stair case, where we remounted our horses: here, nine heads, cut off, and placed in a row on the outside of the first gate, completely explained the *sign*, which the viser had made use of in our presence." Hence we discover the propriety of the *actions* performed by the prophets. Ezekiel was a sign to the people in not mourning for the dead, (chap. xxiv.) in his removing into captivity, and digging through the wall. (chap. xii.) Such conduct was perfectly well understood, and was very significant.

No. 187.—cxxvi. 4. *Turn again our captivity, O Lord, as the streams in the south.*] "This image is taken from the *torrents* in the deserts to the south of Judea; in Idumea, Arabia Petræa, &c. a mountainous coun-

try. These torrents were constantly dried up in the summer, (see *Job* vi. 17, 18.) and as constantly *returned* after the rainy season, and filled again their deserted channels. The point of the comparison seems to be the *return* and renewal of these (not *rivers*, but) *torrents*, which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now flowed again into it."

Bishop HORNE's *Commentary*, vol. ii. p. 425.

No. 188.—cxxvi. 5, 6. *He that goeth forth and weepeth, bearing precious seed.*] The writer of the account of the ruins of Balbec, speaking of the valley in which it stood, observes that it has very little wood; and adds, "though shade be so essential an article of oriental luxury, yet few plantations of trees are seen in Turkey, the inhabitants being discouraged from labours, which produce such distant and precarious enjoyment, in a country where even the annual fruits of their industry are uncertain. In Palestine we have often seen the husbandman sowing, accompanied by an armed friend, to prevent his being *robbed of the seed.*" The Israelites that returned from Babylon upon the proclamation of Cyrus, were in similar circumstances to husbandmen sowing their corn amidst enemies and robbers. The rebuilding of their towns and their temple resembled a time of sowing; but they had reason to fear that the neighbouring nations would defeat these efforts. (*Neh.* iv. 7.) In opposition to this apprehension the Psalmist expresses his hope, perhaps *predicts*, that there would be an happy issue of these beginnings to repeople their country. HARMER, vol. i. p. 87.

No. 189.—cxxxiii. 2, 3. *As the dew of Hermon, and as the dew that descended upon the mountains of Zion.*]

"A great difficulty occurs in the comparison which the Psalmist makes to the dew of Hermon that fell on the hill of Sion; which might easily be interpreted, if it had been observed, that the clouds which lay on Hermon being brought by the north-winds to Jerusalem, caused the dews to fall plentifully on the hill of Sion. But there is a Shihon mentioned in the tribe of Issachar, (*Joshua* xix. 19.) which may be Sion spoken of by Eusebius and Saint Jerome as near mount Tabor: and there might be a hill there of that name, on which the dew of the other Hermon might fall, that was to the east of Esdraelon. However, as there is no certainty that Mount Hermon in that part is even mentioned in scripture, so I should rather think it to be spoken of this famous mountain, and that Tabor and Hermon are joined together, as rejoicing in the name of God, not on account of their being near to one another, but because they are two of the highest hills in all Palestine. So that if any one considers this beautiful piece of eloquence of the Psalmist, and that Hermon is elsewhere actually called Sion, (*Deut.* iv. 48.) he will doubtless be satisfied, that the most natural interpretation of the Psalmist would be to suppose, though the whole might be called both Hermon and Sion, yet that the highest summit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which supposition, the dew falling from the top of it down to the lower parts, might well be compared in every respect to *the precious ointment upon the head that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing*, and that both of them in this sense are very proper emblems of the blessings of unity and friendship, which diffuse themselves throughout the whole society."

Pococke's *Travels*, vol. ii. p. 74.

No. 190.—cxxxv. 7. *He maketh lightnings for the rain.*] *Russel* (p. 154.) says that at Aleppo a night seldom passes without lightning in the north-west quarter, but not attended with thunder. When it appears in the west or south-west points, it is a sure sign of the approaching rain; this lightning is often followed by thunder. Thus *God maketh the lightnings for the rain;* and *when he uttereth his voice, there is a multitude of waters in the heavens;* and as these refreshing showers are preceded by squalls of wind, *he bringeth forth the wind out of his treasures.* Jer. li. 16. HARMER, vol. i. p. 67.

No. 191.—cxli. 7. *Our bones are scattered at the grave's mouth.*] Whether this expression was designed to be understood literally or figuratively, Mr. BRUCE relates a circumstance which shews that it might be literally verified. "At five o'clock we left *Garigana*, our Journey being still to the eastward of north, and at a quarter past six in the evening arrived at the village of that name, whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them." (*Travels*, vol. iv. p. 349.) To the Jews such a spectacle must have been very dreadful, as the want of burial was esteemed one of the greatest calamities which could befal them.

No. 192.—cxlvii. 16, 17. *Who can stand before his cold?*] The winters in the East are very cold and severe, at least in some places, and in some particular years; *Jacobus de Vitriaco* (*Gesta Dei per Francos*, p. 1130.) saw the cold prove deadly to man and beast. How forcible the exclamation of the Psalmist appears from this represen-

tation! It is said also, that *he giveth snow like wool.* To illustrate this remark, *Chardin* says, " that towards the Black Sea, in Iberia and Armenia, the snow falls in flakes as big as walnuts, but not being either hard or very compact, it does no other hurt than presently covering a person. HARMER, vol. i. p. 16.

No. 193.—PROVERBS iii. 8.

It shall be health to thy navel.

MEDICINES in the East are chiefly applied externally, and in particular to the stomach and belly. This comparison, *Chardin* says, is drawn from the plaisters, ointments, oils, and frictions, which are made use of in the East upon the belly and stomach in most maladies; they being ignorant in the villages, of the art of making decoctions and potions, and the proper doses of such things. HARMER, vol. ii. p. 488.

No. 194.—ix. 3. *She hath sent forth her maidens.*] *Hasselquist* observed a custom in Egypt, which he imagines to be very ancient. He saw a number of women, who went about inviting people to a banquet. They were about ten or twelve in number, covered with black veils, as is usual in that country. They were preceded by four eunuchs; after them, and on the side, were Moors with their usual walking-staves. As they were walking, they all joined in making a noise, which he was told signified their joy, but which he could not find resembled a pleasing song. This passage of Solomon seems to allude to this practice: for wisdom is said to have *sent forth her maidens*, and to *cry upon the high places of the city.* HARMER, vol. iii. p. 193.

No. 195.—xi. 21. *Though hand join in hand.*] To join hands was anciently, and still continues in the East, a solemn method of taking an oath, and making an engagement. This circumstance is probably alluded to in these words of solomon; its present existence is clearly ascertained by what Mr. BRUCE (*Trav.* vol. i. p. 199.) relates: "I was so enraged at the trai

torous part which Hassan had acted, that, at parting, I could not help saying to Ibrahim, now, sheikh, I have done every thing you have desired, without ever expecting fee or reward; the only thing I now ask you, and it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power. Upon this *he gave me his hand*, saying, he shall not die in his bed, or I shall never see old age." (See also 2 *Kings* 10—15.)

No. 106.—xi. 22. *A jewel of gold in a swine's snout.*] This proverb is manifestly an allusion to the custom of wearing nose jewels, or rings set with jewels, hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them. This fashion, however strange it may appear to us, was formerly, and is still, common in many parts of the East, among women of all ranks. *Paul Lucas*, speaking of a village, or clan of wandering people, a little on this side of the Euphrates, says, "The women, almost all of them, travel on foot; I saw none handsome among them. They have almost all of them the nose bored, and wear in it a great ring, which makes them still more deformed." (2d *Voyage du Levant*, tom. i. art. 24.) But in regard to this custom, better authority cannot be produced than that of *Pietro della Valle*, in the account which he gives of Signora Maani Gioerida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the eastern ladies for finery. "The ornaments of gold, and of jewels, for the head, for the neck, for the arms, for the legs, and for the feet, (for they wear rings even on their toes) are indeed, unlike those of the Turks, carried to great excess but not of great value: as turquoises, small rubies, emeralds, carbuncles garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion, with excep-

tion however of certain ugly rings of very large size, set with jewels, which, in truth very absurdly, it is the custom to wear fastened to one of their nostrils, like buffaloes: an ancient custom however in the East, which, as we find in the holy scriptures, prevailed among the Hebrew ladies, even in the time of Solomon. These nose rings in complaisance to me she has left off; but I have not yet been able to prevail with her cousin and her sisters to do the same. So fond are they of an old custom, be it ever so absurd, who have been long habituated to it." (VIAGGI, *Tom.* i. *Lett.* 17.) To this account may be subjoined the observation made by *Chardin*, as cited in *Harmer* (vol. ii. p. 390.) "It is the custom in almost all the East for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril."

Vide Bp. LOWTH'S *note on Isaiah* iii. v. 20.

No. 197.—xv. 19. *The way of the slothful man is an hedge of thorns.*] *Hasselquist* says, (p. 111.) that he saw the plantain tree, the vine, the peach, and the mulberry tree, all four made use of in Egypt to hedge about a garden; now these are all unarmed plants. This consideration throws a great energy into the words of Solomon. *The way of the slothful man is an hedge of thorns.* It appears as difficult to him, not only as breaking through an *hedge*, but even through a *thorn fence:* and also into that threatening of God to Israel, *Behold, I will hedge up thy way with thorns.* *Hosea* ii. 6.

No. 198.—xvi. 11. *A just weight and balance are the* LORD'S, *all the weights of the bag are his work.*] The

Jews were required to be exact in their weights and measures, that the poor might not be defrauded. *Hesychius* remarks upon this point, as a reason for such great care, that what the possession of a field or a house is to a wealthy man, that the measure of corn, or wine, or the weight of bread is to the poor, who have daily need of such things for the support of life. "The Jewish doctors assert, that it was a constitution of their wise men, for the preventing of all frauds in these matters, that no weights, balances, or measures, should be made of any metal, as of iron, lead, tin, (which were liable to rust, or might be bent or easily impaired,) but of marble, stone, or glass, which were less subject to be abused: and therefore the scripture speaking of the justice of God's judgments, observes, (according to the *Vulgate*) that *they are weighed with all the stones in the bag.*"

LEWIS's *Origines Hebrææ*, vol. iii. p. 403.

No. 199.—xvi. 14. *The wrath of a king is as messengers of death.*] When the enemies of a great man have gained influence enough over the prince to procure a warrant for his death, a *capidgi*, or executioner, is sent to him, and "shews him the order he has to carry back his head. The other takes the grand signior's order, kisses it, puts it upon his head in sign of respect, and then having performed his ablution, and said his prayers, freely gives up his head. Thus they blindly obey the grand signior's order, the servants never offering to hinder the capidgi, though he often comes with few or no attendants." (*Thevenot*, cap. 46.) Much the same method was used by the Jewish princes. Benaiah was the capidgi sent by Solomon to put Adonijah to death. (1 *Kings* 2—25.) A capidgi in like manner beheaded John the Baptist in prison. (*Matt.* xiv. 10.) Great energy will then be allowed to the term *messengers of death*, if we understand the words, of the capidgi of the Jewish princes. HARMER, vol. iv. p. 207.

No. 200.—xvii. 19. *He that exalteth his gate seeketh destruction.*] The Arabs are accustomed to ride into the houses of those they design to harrass. To prevent this *Thevenot* tells us (*Travels*, part i. p. 181.) that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low. Agreeable to this account the Abbe *Mariti*, speaking of his admission into a monastery near Jerusalem, says, "the passage is so low that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron: a precaution extremely necessary in a desert place, exposed to the incursions and insolent attacks of the Arabs." (*Travels through Palestine*, vol. iii. p. 37.) To *exalt the gate* would consequently be to court destruction.

No. 201.—xix. 24. *A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.*] The Arabs in eating their milk use no spoons. They dip their hands into the milk, which is placed in a wooden bowl before them, and sup it out of the palms of their hands (*Le Bruyn*, vol. i. p. 586.) Is it not reasonable to suppose the same usage obtained among the Jews, and that Solomon refers to it, when he says, *a slothful man hideth his hand in the dish, and will not so much as bring it to his mouth again.* Our translators render it the bosom, but the word every where signifies a *pot* or *dish.* HARMER, vol. i. p. 289.

No. 202.—xxi. 8. *The way of man is froward and strange.*] This passage, according to the common interpretation is very obscure. The original Hebrew words are used to signify a man *laden* with *guilt* and

crimes, and that his way is (not *froward* and *strange*, as in our translation,) but *unsteady* or *continually varying*; in which expression there is a most beautiful allusion to a beast which is so *overburthened* that he cannot keep in the straight road, but is continually tottering and staggering, first to the right hand, and then to the left.

PARKHURST'S *Heb. Lex.* p. 187, 3d. edit.

No. 203.—xxi. 9. *It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.*] During the summer season it was usual to sleep on the tops of the houses, which were flat, and properly guarded by a parapet wall; for this purpose they were accommodated with little arbours and wicker work closets, which, however agreeable in the dry part of the year, would prove much otherwise when it rained, as it would expose them to a *continual dropping*. To be limited to such a place, and to have no other apartment to live in, must be very inconvenient. To such circumstances it is, probably, that Solomon alludes, when he says, *It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.* The allusion is rendered more perfect and striking by connecting with this passage the *continual dropping* mentioned, *Prov.* xix. 13. and xxvii. 15. HARMER, vol. i. p. 172.

No. 204.—xxi. 17. *He that loveth wine and oil shall not be rich.*] *Pococke*, in describing his journey to Jerusalem, after his landing at Joppa, tells us, he was conveyed to an encampment of Arabs, who entertained him as well as they could, making him cakes, and bringing him fine oil of olives, in which *they usually dip their bread.* (*Travels*, vol. ii. p. 5.) This Mr. *Harmer* (vol. i. p. 238.) considers not as their constant course, but as practised upon particular occasions, as the generality

were constrained to be more frugal. This of course discovers the propriety of the words of Solomon, when he says, *he that loveth wine and* OIL *shall not be rich.*

No. 205.—xxiii. 6. *An evil eye.*] Whether the same ideas are to be attached to this expression as used by Solomon, and as understood by the Egyptians, may not be easily ascertained, though perhaps worthy of consideration. POCOCKE (*Travels*, vol. i. p. 181.) says of the Egyptians, that "they have a great notion of the magic art, have books about it, and think there is much virtue in talismans and charms: but particularly are strongly possessed with an opinion of the evil eye. When a child is commended, except you give it some blessing, if they are not very well assured of your good will, they use charms against the evil eye; and particularly when they think any ill success attends them on account of an evil eye, they throw salt into the fire."

No. 206.—xxiii. 20. *Be not among wine-bibbers, among riotous eaters of flesh.*] The Arabs are described by *Shaw* (p. 169.) as very abstemious. They rarely diminish their flocks by using them for food, but live chiefly upon bread, milk, butter, dates, or what they receive in exchange for their wool. Their frugality is in many instances the effect or narrow circumstances; and shews with what propriety Solomon describes an expensive way of living by their *frequent eating of flesh.*

No. 207.—xxiv. 26. *Every man shall kiss his lips that giveth a right answer.*] The rescripts of authority used to be kissed whether they were believed to be just or not; and the letters of people of figure were treated in this manner; but it is possible these words may refer to another custom, which *D'Arvieux* gives an account of in his description of the Arabs of mount Carmel, who, when

they present any petition to their emir for a favour, offer their billets to him with their right hands, after having first kissed the papers. (*Voy. dans la Pal.* p. 155.) The Hebrew manner of expression is short; *every lip shall kiss, one máketh to return a right answer*, that is, every one shall be ready to present the state of his case, kissing it as he delivers it, when there is a judge whose decisions are celebrated for being equitable.

HARMER, vol. ii. p. 52.

No. 208.—xxv. 13. *As the cold of snow in the time of harvest.*] As the mixing of snow with wine in the sultry time of harvest is pleasing and refreshing, so a successful messenger revives the spirit of his master who sent him, and who was ready to faint from an apprehension of his failure. The custom of cooling wines with snow was usual among the eastern nations. It was derived from the Asiatics and Greeks to the Romans. *Plutarch* describes the manner in which they preserved it (*Sympos.* lib. vi. 2, 6.) by covering it with straw, and coarse cloths unshorn. *Xenophon* says, it was necessary to procure snow to cool the wines in summer, which otherwise could not be drank with any pleasure. The Orientals more early used it for this purpose, and *Athenæus* mentions it as an ancient custom, and that they used oak branches for the same purpose. Various instances among the eastern nations of this custom of cooling their wines may be produced, and particularly among the Jews. In some hot countries it was often difficult to obtain it, and they were obliged to search into the hollow cliffs to collect it. Mount Hebron, which was always covered with snow, plentifully supplied the inhabitants of that country, from whence it was often carried to Tyre. (BARRY's *Observations on the Wines of the Ancients*, p. 169.)

No. 209.—xxvi. 8. *As he that bindeth a stone in a sling.*] The custom, which prevailed almost universally among the heathens, of erecting memorials of stone, both for a witness of covenants, and for an object of worship, to the idol *Margemah*, *Markolis*, or *Mercury*, seems extremely ancient. R. Elias Ashcenaz (cited by *Kircher* in his *Oedipus* synt. iv. c. 2.) says, that the religious honour which was paid to *Markolis* (the same as the *Anubis* of the *Egyptians*, as the *Hermes* of the *Greeks*, and *Mercury* of the *Romans*) consisted in throwing stones together into a heap; which practice originated from an idle fable concerning the gods, not worth repeating. To this idolatrous rite Solomon is supposed (by Selden and others) to allude in this passage: where, instead of rendering the text, *as he that bindeth a stone in a sling*, which does not afford the comparison of folly intended, it should have been translated, *as he that throweth a stone to Margemah*, or Mercury, which cannot profit the idol, so is he that giveth honour to a fool, of which he is wholly insensible. (SELD. *de Mercurii Acervo.*) There were also *Mercurii*, or *Hermæ viales*, for the direction of travellers. Dr. *Plot*, (in his Natural History of Oxfordshire) thinks, with Dr. *Stillingfleet*, that the *Britons*, long before the arrival of the *Romans*, were acquainted with the Greeks: and that they learned from them the practice of setting up unpolished stones, instead of images, to the honour of their gods: and he asserts from *Pausanias*, that, near the statue of *Mercury*, there were thirty square stones, which the *Pharii* worshipped, and gave to every one of them the name of a god. Stones were universally set up for memorials, and were sacred to the election of kings, &c. by the *Danes* and other northern nations. The same author seems also of opinion, that the celebrated *Stonehenge*, in *Wilts*, was neither a *Roman* temple nor *Danish* monument, but rather somewhat belonging to the idol *Markolis*. (*Nat. Hist. Oxf.* c. 10.

§ 81, 102.) *Plutarch*, in his life of *Cimon*, mentions the erection of stone *Mercuries*, with inscriptions upon them, in honour of taking the city *Eione* from the *Persians* And *Gyraldus* asserts that the heathens had their *deus lapideus* or stone god to swear by, and relates from *Polybius* the form of an oath, which was so taken, between the *Romans* and *Carthaginians*, relative to a treaty of peace. Many have thought that the whole of this custom was a vile abuse of *Jacob's* consecration of the stone at Bethel.

No. 210.—xxvii. 9. *Ointment and perfume.*] At the close of a visit in the East, it is common to sprinkle rose or some other sweet scented water on the guests, and to perfume them with aloes wood, which is brought last and serves for a sign that it is time for a stranger to take leave. Thus it is described by *M. Savary:* "Towards the conclusion of a visit amongst persons of distinction in Egypt, a slave, holding in his hand a silver plate, on which are burning precious essences, approaches the faces of the visitors, each of whom in his turn perfumes his beard. They then pour rose water on the head and hands. This is the last ceremony, after which it is usual to withdraw." As to the method of using the aloes wood, *Maundrell* says, (p. 30.) they have for this purpose a small silver chafing-dish, covered with a lid full of holes, and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece of lignum aloes, and then shutting it up, the smoke immediately ascends with a grateful odour through the cover. Probably to such a custom, so calculated to refresh and exhilarate, the words of Solomon have an allusion.

No. 211.—xxvii. 22. *Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his fool-*

ishness depart from him.] That such a punishment as this was used in the East will clearly appear from the following testimonies. "Fanaticism has enacted in Turkey, in favour of the ulemats, (or body of lawyers) that their goods shall never be confiscated, nor themselves put to death, but by being bruised in a mortar." BARON DU TOTT, vol. i. p. 28. "As for the guards of the towers (who have let prince *Coreskie*, a prisoner, escape,) some of them were empaled, and some were pounded or beaten to pieces in great mortars of yron, wherein they do usually pound their rice, to reduce it to meal." (KNOLLES's *History of the Turks*, p. 1374. See also *Complete System of Geography*, vol. ii. p. 16. and VOLNEY's *Travels*, vol. ii. p. 250.)

No. 212.—xxx. 8. *Food convenient for me.*] This expression properly signifies an allowance or proportion of food; it is an allusion to the custom which then prevailed, of giving daily to servants and other dependants a certain daily supply.

No. 213.—xxx. 33. *The churning of milk bringeth forth butter.*] The ancient way of making butter in Arabia and Palestine was probably nearly the same as is still practised by the Bedoween Arabs and Moors in Barbary, and which is thus described by Dr. *Shaw*. "Their method of making butter is by putting the milk or cream into a goat's skin turned inside out, which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts." (*Trav.* p. 168.) So "the butter of the Moors in the empire of Morocco, which is bad, is made of all the milk (*comp. Prov.* xxx. 33. above) as it comes from the cow, by putting it into a skin and shaking it

till the butter separates from it.") STEWART'S *Journey to Mequinez.*) And, what is more to the purpose, as relating to what is still practised in Palestine, *Hasselquist* speaking of an encampment of the Arabs, which he found not far from Tiberias, at the foot of the mountain or hill where Christ preached his sermon, says, "they make butter in a leathern bag hung on three poles, erected for the purpose, in the form of a cone, and drawn to and fro by two women." (*Trav.* p. 159.)

No. 214.—xxxi. 18. *Her candle goeth not out by night.*] There is a passage in *Virgil*, which may serve as an illustration of this text, and which bears so great a resemblance to it, that it might almost pass for a poetical imitation.

——Prima quies medio jam noctis abactae
Curriculo expulerat somnum: cum foemina primum
Cui tolerare colo vitam, tenuique Minervâ,
Impositum cinerum et sopitos suscitat ignes,
Noctem addens operi, famulasque ad lumina longo
Exercet penso.—— *Æn.* viii. lin. 407.

Night was now sliding in her middle course:
The first repose was finish'd: when the dame,
Who by her distaff's slender art subsists,
Wakes the spread embers and the sleeping fire,
Night adding to her work: and calls her maids
To their long tasks, by lighted tapers urg'd.

TRAPP.

And to give a modern instance of a similar kind, *Monsieur De Guys*, in his *Sentimental Journey through Greece* (cited in *Critical Review*, for June 1772, p. 459.) says, "embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning to night, as are also their daughters and slaves. This is a picture of the industrious wife,

painted after nature by *Virgil* in the eighth book of his *Æneid.* I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine, who follows that trade, is always lighted before day, and her young assistants are all at work betimes in the morning."

No. 215.—ECCLESIASTES iii. 7.

A time to sew.

PUTTING on new clothes is thought by the people of the East very requisite for the due solemnization of a time of rejoicing. *Hasselquist* says (p. 400.) "The Turks, even the poorest of them, must absolutely have new clothes at the bairam," or great festival. The *rending* mentioned in this verse undoubtedly refers to the oriental mode of expressing sorrow: the *sewing* is designed as an opposite to it: it appears then from this consideration, connected with the custom now mentioned, to intend a time of making up new vestments, rather than, as has been commonly understood, the reparation of old ones. HARMER, vol. ii. p. 119.

No. 216.—vii. 6. *The crackling of thorns under a pot.*] Cow-dung dried was the fuel commonly used for firing, but this was remarkably slow in burning. On this account the Arabs would frequently threaten to burn a person with cow-dung as a lingering death. When this was used it was generally under their pots. This fuel is a very striking contrast to thorns or furze, and things of that kind, which would doubtless be speedily consumed, with the crackling noise alluded to in this passage. Probably it is this contrast which gives us the energy of the comparison.

HARMER, vol. i. p. 261.

No. 217.—x. 7. *I have seen servants riding upon horses, and princes walking as servants upon the earth.*] Riding on an horse is a very honourable thing in the

East, and what Europeans are not in common permitted to do. They are ridden in a very stately manner. It is contrary to the Turkish dignity to go on an horse faster than a foot pace in the streets. When they appear thus abroad they are attended with a number of servants. Ideas of stateliness consequently attach themselves to riding on horseback. In other instances, asses were very much used both by the men and by the women, but the former practice became so prevalent in the time of Solomon, that speaking of state and pomp, he says, *I have seen servants upon horses, and princes walking as servants upon the earth.* HARMER, vol. ii. p. 104.

No. 218.—xii. 4. *The doors shall be shut in the streets, when the sound of the grinding is low.*] The people in the East bake every day, and usually grind their corn as they want it. The grinding is the first work in the morning. This grinding with their mills makes a considerable noise, or rather, as Sir *John Chardin* says, "the songs of those who work them." May not this help to explain the meaning of this passage, in which the royal preacher, describing the infirmities of old age, among other weaknesses, says, *the doors shall be shut in the streets, when the sound of the grinding is low:* that is, the feeble old man shall not be able to arise from his bed early in the morning to attend that necessary employment of grinding corn; consequently his doors shall be shut; neither will the noise of their songs, which are usual at that employment, be heard, or when it is heard, it will be only in a low feeble tone.

No. 219.—SOLOMON'S SONG i. 9

I have compared thee, O my love, to a company of horses.

THIS appears a very coarse compliment to a mere English reader, arising from the difference of our manners; but the horse is an animal in very high estimation in the East. The Arabians are extravagantly fond of their horses, and caress them as if they were their children. *D'Arvieux* gives a diverting account of the affectionate caresses an Arab used to give a mare which belonged to him. He had sold it to a merchant at Rama, and when he came to see it, (which he very frequently did) he would weep over it, kiss its eyes, and when he departed, go backwards, bidding it adieu in the most tender manner. The horses of Egypt are so remarkable for stateliness and beauty, as to be sent as presents of great value to the sublime porte; (MAILLET, *Lett.* ix. and xiii.) and it appears from sacred history, that they were in no less esteem formerly among the kings of Syria, and of the Hittites, as well as Solomon himself, who bought his horses at 150 shekels, which (at Dean *Prideaux's* calculation of three shillings the shekel) is £. 22. 10s. each, a very considerable price at which to purchase twelve thousand horses together. The qualities, which form the beauty of these horses, are tallness, proportionable corpulency, and stateliness of manner; the same qualities which they admire in their women, particularly *corpulency*, which is known to be one of the most esteemed characters of beauty in the East. *Niebuhr* says, "as plumpness is thought a beauty in the East, the women, in order to obtain this beauty, swallow, every morning and every evening, three of these insects, (a species of *tenebriones*) fried in butter." Upon this principle is founded the compliment of Solomon; and it

is remarkable that the elegant Theocritus, in his Epithalamium for the celebrated queen *Helen*, whom he described as *plump* and *large*, uses exactly the same image, comparing her to *the horse in the chariots of Thessaly*. (*Idyl.* xviii. ver. 29.)

WILLIAMS's *New Translation of Solomon's Song*, p. 172.

No. 220.—i. 13. *A bundle of myrrh is my well beloved unto me, he shall lie all night between my breasts.*] The eastern women amongst other ornaments used little perfume boxes, or vessels filled with perfumes, to smell at. These were worn suspended from the neck, and hanging down on the breast. This circumstance is alluded to in the *bundle of myrrh*. These *olfactoriola* or smelling boxes, (as the *Vulg.* rightly denominates them) are still in use among the Persian women, to whose "necklaces, which fall below the bosom, is fastened a large box of sweets; some of these boxes are as big as one's hand; the common ones are of gold, the others are covered with jewels. They are all bored through, and filled with a black paste very light, made of musk and amber, but of very strong smell." *Complete System of Geography*. vol. ii. p. 175.

No. 221.—ii. 3. *I sat down under his shadow with great delight, and his fruit was sweet to my taste.*] "*Shade*, according to Mr. *Wood*, in his description of the ruins of Balbec (p. 5.) is an essential article in oriental luxury. The greatest people seek these refreshments as well as the meaner. So Dr. *Pococke* found the patriarch of the Maronites (who was of one of their greatest families) and a bishop sitting under a tree. (*Travels*, vol. ii. p. 95.) Any tree that is thick and spreading doth for them; but it must certainly be an addition to their enjoying of themselves, when the tree is of a fragrant

nature, as well as shady, which the *citron* tree is. Travellers there, we find in their accounts, have made use of plane trees, walnut trees, &c. and Egmont and Heyman were entertained with coffee at Mount Sinai, under the orange trees of the garden of that place, (vol. ii. p. 178.)

The people of those countries not only frequently sit under shady trees, and take collations under them, but sometimes the fruit of those trees, under which they sit, is shaken down upon them, as an agreeableness. So Dr. Pococke tells us, when he was at Sidon, he was entertained in a garden, in the shade of some *apricot* trees, and the fruit of them was shaken upon him. (*Travels*, vol. ii. p. 35.) He speaks of it indeed as if it was done as a great proof of their abundance, but it seems rather to have been designed as an agreeable addition to the entertainment." HARMER *on Solomon's Song*, p. 247.

No. 222.—ii. 9. *He standeth behind the wall.*] Mr. *Harmer* thinks this means the green wall, as it were, of a chiosk, or eastern arbour, which is thus described by Lady M. W. MONTAGUE, (*Letters*, vol. ii. p. 38.) "In the midst of the garden is the chiosk, that is, a large room commonly beautified with a fine fountain in the midst of it. It is raised nine or ten steps, and inclosed with gilded lattices, round which vines, jessamins, and honeysuckels make a sort of green wall; large trees are planted round this place, which is the scene of their greatest pleasures." See *Outlines of a new Commentary on Solomon's Song*, p. 140.

No. 223.—ii. 17. *Till the day break.*] Till the day *breathe*. It is obvious to common observation, in almost every country, that in settled weather there is generally, at the time of the sun's approach to the horizon, and a little after he is risen, a pretty brisk easterly gale which

seems to be the *breathing* of the day here mentioned. *Egmont and Heyman* (vol. ii. p. 13.) inform us, that "though the heat of the coast of the Holy Land, and of some other places there, is very great, yet this excessive heat is very much lessened by a sea-breeze, which constantly blows every morning, and by its coolness, renders the heats of the summer very supportable." (See *Nature Displayed*, vol. iii. p. 177. English ed. 12 mo.)

No. 224.—iii. 6. *Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense?*] The use of perfumes at eastern marriages is common, and, upon great occasions, very profuse. Not only are the garments scented till, in the Psalmist's language, they smell of *myrrh, aloes, and cassia*, but it is customary for virgins to meet and lead the procession with silver-gilt pots of perfumes; and sometimes even the air around is rendered fragrant, by the burning of aromatics in the windows of all the houses in the streets, through which the procession is to pass. In the present instance, so liberally were these rich perfumes burnt, that, at a distance, a pillar, or pillars of smoke arose from them; and the perfume was so rich as to exceed in value and fragrancy all the powders of the merchant. Lady *M. W. Montague* confirms the foregoing observations in the account which she gives of the reception of a beautiful young Turkish bride at the bagnio; she says "two virgins met her at the door, two others filled silver-gilt pots with perfumes, and began the procession, the rest following in pairs to the number of thirty. In this order they marched round the three large rooms of the bagnio." And *Maillet* (Lett. v.) describing the entrance of the ambassadors of an eastern monarch, sent to propose marriage to an Egyptian queen, into the capital of that country, tells us, "the

streets through which they passed were strewed with flowers; and precious odours, burning in the windows from very early in the morning, embalmed the air."

HARMER *on Sol. Song*, p. 123.

No. 225.—iv. 9. *Thou hast ravished my heart with one of thine eyes.*] "There is a singularity in this imagery which has much perplexed the criticks; and perhaps it is not possible to ascertain the meaning of the poet beyond a doubt. Supposing the royal bridegroom to have had a *profile*, or side view of his bride in the present instance, only one eye, or one side of her necklace, would be observable; yet this charms and overpowers him. TERTULLIAN mentions a custom in the East, of women unveiling only one eye in conversation, while they keep the other covered; and NIEBUHR mentions a like custom in some parts of Arabia. (*Travels*, vol. i. p. 262.) This brings us to nearly the same interpretation as the above."

WILLIAMS's *New Translation of Solomon's Song*, p. 275.

No. 226.—iv. 12. *A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.*] "This morning we went to see some remarkable places in the neighbourhood of Bethlehem. The first place that we directed our course to, was those famous fountains, pools, and gardens, about an hour and a quarter distant from Bethlehem southward, said to have been the contrivance and delight of king Solomon. To these works and places of pleasure that great prince is supposed to allude, (*Eccl.* ii. 5, 6.) where, amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools.

As for the pools, they are three in number, lying in a row above each other, being so disposed that the waters

of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces; in their length there is some difference between them, the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall, and plastered, and contain a great depth of water.

Close by the pools is a pleasant castle of a modern structure; and at about the distance of one hundred and forty paces from them is a fountain, from which principally they derive their waters. This the friars will have to be that *sealed fountain* to which the holy spouse is compared *(Cant.* iv. 12.*)*; and, in confirmation of this opinion, they pretend a tradition, that king Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole like to the mouth of a narrow well. Through this hole you descend directly down, but not without some difficulty, for about four yards, and then arrive in a vaulted room, fifteen paces long and eight broad. Joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself.

Below the pools here runs down a narrow rocky valley, inclosed on both sides with high mountains. This the friars will have to be the inclosed garden alluded to in the same place of the *Canticles* before cited. What truth there may be in this conjecture I cannot absolutely pronounce. As to the pools, it is probable enough they may be the same with Solomon's; there not being

the like store of excellent spring-water to be met with any where else throughout all Palestine."

MAUNDRELL'S *Journey, April* 1, p. 88, 7th edit.

No. 227.—viii. 2. *I would cause thee to drink of spiced wine, of the juice of my pomegranate.*] The spiced wine is thought to allude to a custom of the parties drinking wine from the same cup in one part of the marriage ceremony, and we know that spiced wine was a great delicacy in the East. Spiced wines were not peculiar to the Jews. "*Hafiz* speaks of wine *richly bitter, richly sweet.* The Romans lined their vessels *(amphoræ)* with odorous gums, to give the wine a warm bitter flavour; and it is said the Poles and Spaniards have a similar method to give their wines a favourite relish." (NOTT'S *odes of Hafiz*, note, p. 30.)

The word rendered by our translators *juice*, is properly *new wine*, or *must*; and the new wine of pomegranates is "either new wine acidulated with the juice of pomegranates, which the Turks about Aleppo still mix with their dishes for this purpose, or rather wine made of the juice of pomegranates, of which Sir *J. Chardin* says, they still make considerable quantities in the East."

HARMER, vol. i. p. 377.

No 228.—ISAIAH i. 8.

As a cottage in a vineyard.

This was a little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden, or vineyard, during the short season while the fruit was ripening, (*Job* xxvii. 18.) and presently removed when it had served that purpose. The eastern people were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," says Hasselquist (*Travels*, p. 277.) "is a species of mustela, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers."

Bp. Lowth *in loc.*

No 229.—i. 22. *Wine mixed with water.*] This is an image used for the adulteration of wine with more propriety than may at first appear, if what *Thevenot* says of the people of the Levant of late times were true of them formerly. "They never mingle water with their wine to drink, but drink by itself what water they think proper for abating the strength of the wine." It is remarkable, that whereas the Greeks and Latins, by *mixed wine*, always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it, wine made stronger and more inebriating, by the addition of higher and more powerful ingredients, such as honey, spices, defrutum, (or wine inspissated by boiling it down to two thirds, or one half of the quantity) myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupifying ingredients, which Helen mixed in the bowl, together with the wine, for

her guests oppressed with grief, to raise their spirits, the composition of which she had learned in Egypt. (HOMER, *Odyss.* iv. 220.) Such was the *spiced wine* mentioned, *Solomon's Song* viii. 2.; and how much the eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of Kempfer upon that subject.

Thus the drunkard is properly described as one that seeketh *mixed wine (Prov.* xxiii. 30.) and is mighty to *mingle* strong drink *(Isaiah* v. 22.); and hence the Psalmist took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah (li. 17.) *the cup of trembling*, containing, as St John expresses it, *(Rev.* xiv. 10.) pure wine made yet stronger by a mixture of powerful ingredients. *In the hand of Jehovah there is a cup, and the wine is turbid; it is full of a mixed liquor, and he poureth out of it:* (or rather, *he poureth it out of one vessel into another*, to mix it perfectly) *verily, the dregs thereof*, (the thickest sediment of the strong ingredients mingled with it,) *all the ungodly of the earth shall wring them out, and drink them.*

Bp. LOWTH, *in loc.*

No. 230.—i. 30. *A garden that hath no water.*] In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses having described the habitation of man newly created, as a garden planted with every tree pleasant to the sight, and good for food; adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water. (*Gen.* iii. 10. and xii. 10.) *And a river went out of Eden to water the garden.*

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of the gardens in this respect. "Damascus," says MAUNDRELL, "is encompassed with gardens, extending no less, according to common estimation, than thirty miles round, which makes it look like a city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady, (the Chrysorrhoas of the ancients) which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plains, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two, (which I take to be the work of art) are drawn round, one to the right hand and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood, insomuch, that there is not a garden but has a fine quick stream running through it. Barrady is almost wholly drank up by the city and gardens; what small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city, and after about three or four hours course, finally loses itself in a bay there, without ever arriving at the sea." (*Journey*, p. 122.) This was likewise the case in former times, as *Strabo*, (lib. 16.) and *Pliny*, (v. 18.) testify, who say, "that this river was expended in canals, and drank up by watering the place."

"The best sight," says MAUNDRELL, (*Journey*, p. 39.) "that the palace (of the emir of Beroot, anciently Berytus) affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size; every one of these sixteen lesser squares in the garden was bordered with stone, and in the stone work were troughs, very artificially contrived, for conveying the water all over the garden, there being little outlets cut at every tree, for the stream as it passed by to flow out, and water it." The royal gardens at Ispaham are watered just in the same manner according to *Kempfer's* description. (*Amæn. Exot.* p. 193.) See *Psalm* i. 3. *Jer.* xvii. 8. *Prov.* xxi. 1. *Eccles.* ii. 5, 6.

Bp. LOWTH, *in loc.*

No. 231.—ii. 19. *The holes of the rocks and the caves of the earth.*] The country of Judea, being mountainous and rocky, is full of caverns, as it appears from the history of David's persecution under Saul. At Engedi in particular there was a cave so large, that David with six hundred men hid themselves in the sides of it, and Saul entered the mouth of the cave without perceiving that any one was there. (1 *Sam.* xxiv.) JOSEPHUS, (*Antiq.* lib. xiv. cap. 15. and *Bell. Jud.* lib. i. cap. 16.) tells us of a numerous gang of banditi, who having infested the country, and being pursued by Herod with his army, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says *Strabo*, (lib. 16.) "are two mountains called Trachones, (from which the country has the name of Trachonitis,) and from hence, towards Arabia and Iturea, are certain rugged moun-

tains, in which there are deep caverns, one of which will hold four thousand men." TAVERNIER, (*Voyage de Perse*, part ii. cap. 4.) speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two feet square; on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not of the dead. *Strabo* describes the habitations of the Troglodytæ to have been somewhat of this kind." (*Maundrell*, p. 118.) The Horites, who dwelt on Mount Seir, were Troglodytes, as their name imports; but those mentioned by *Strabo* were on each side of the Arabian gulf. MOHAMMED (*Koran*, cap. 15 and 24.) speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains to secure themselves." Thus, *because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.* (*Judges* vi. 2.) To these they betook themselves in times of distress, and hostile invasion. When *the men of Israel saw that they were in a strait, (for the people were distressed) then the people hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits.* (1 *Sam.* xiii. 6. *Jer.* xli. 9.) Therefore to *enter into the rock; to go into the holes of the rocks; and into the caves of the earth;* was to them a very proper and familiar image to express terror and consternation. The prophet Hosea hath carried the same image further, and added great strength and spirit to it. (cap. 10, 8.) *They shall say to the mountains, Cover us; and to the hills, Fall on us;* which image, together with

these of Isaiah, is adopted by the sublime author of the Revelation, (cap. vi. 15, 16.) who frequently borrows his imagery from our prophet.

Bp. LOWTH, *in loc.*

No. 232.—iii. 16. *Making a tinkling with the feet.*] *Rauwolff* tells us, that the Arab women, whom he saw in going down the Euphrates, wore rings about their legs and hands, and sometimes a good many together, which, in their stepping, slipped up and down, and so made a great noise. Sir *John Chardin* says, that "in Persia and Arabia they wear rings about their ancles, which are full of little bells. Children and young girls take a particular pleasure in giving them motion; with this view they walk quick." (HARMER, vol. ii. p. 385.) *Niebuhr* speaks of the great rings which the common and dancing women in Egypt, and an Arabian woman of the desert, wore round their legs. *Voyage en Arabie*, tom. i. p. 133.) It appears from the Koran, that the Arabian women in Mahomet's time were fond of having the same kind of ornaments noticed. "Let them not (*i. e.* the women) make a noise with their feet, that the ornaments which they hide may thereby be discovered." (SALE's *Koran*, cap. xxiv. p. 291. note *d.*) "*Let them not make a noise with their feet*, &c. by shaking the rings which the women in the East wear about their ancles, and which are usually of gold or silver. The pride which the Jewish ladies of old took in making a tinkling with these ornaments of the feet, is (among other things of that nature) severely reproved by the prophet Isaiah."

No. 233.—iii. 17. *The Lord will expose their nakedness.*] It was the barbarous custom of the conquerors of these times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency

of the weather, and the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity, and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. (*Nahum* iii. 5, 6.) *Bp.* LOWTH, *in loc.*

No. 234.—iii. 22. *Crisping-pins.*] Mr. *Bruce*, describing the dress of the inhabitants of Abyssinia, says, they wear "their own hair short and curled like that of a negro's in the west part of Africa. But this is done by art, not by nature, each man having a wooden stick, with which he lays hold of the lock and twists it round a screw, till it curls in the form he desires." To this Mr. *Bruce* adds in a note, "I apprehend this is the same instrument used by the ancients, and censured by the prophets, which, in our translation, is rendered crisping-pins." (*Travels*, vol. iii. p. 82.)

No. 235.—v. 26. *Hiss unto them.*] "The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, by a hiss or a whistle."

Bp. LOWTH, *in loc.*

No. 236.—v. 28. *The hoofs of their horses.*] "The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, an was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine, who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us far-

riery. The horse-shoes of leather and of iron, which are mentioned; the silver and the gold shoes, with which Nero and Poppea shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they inclosed the whole hoof, as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. For want of this artificial defence to the foot, which our horses have, *Amos* (vi. 12.) speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image by which the prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army."

Bp. LOWTH, *in loc.*

No. 237.—viii. 1. *A great roll.*] "The eastern people roll their papers, and do not fold them, because their paper is apt to fret. *(Chardin.)* The Egyptian papyrus was much used, and the brittle nature of it made it proper to roll what they wrote."

HARMER, vol. ii. p. 170. *note.*

No. 238.—ix. 6. *The everlasting father.*] It is common in the East to describe any quality of a person by calling him *the father of the quality. D'Herbelot* speaking of a very eminent physician, says (p. 440.) he did such admirable cures that he was surnamed Aboul Berekiat, the *father of benedictions.* The original words of this title of Christ may be rendered, *the father of that which is everlasting:* Christ therefore as the head and

introducer of an everlasting dispensation, never to give place to another, was very naturally in the eastern style called the *father of eternity*.

HARMER, vol. ii. p. 479.

No. 239.—x. 1. *Woe unto them that decree unrighteous decrees.*] The manner of making eastern decrees differs from ours; they are first written, and then the magistrate authenticates or annuls them. D'ARVIEUX (*Voy. dans la Pal.* p. 61. 154.) tells us, that when an Arab wants a favour, he applies to the secretary, who draws up a decree according to the request of the party. If the emir grants the favour, he prints his seal upon it; if not he returns it torn to the petitioner. Hence we learn wherein the wickedness of those persons consisted who wrote those decress to be thus authenticated or annulled by great men. The latter only confirmed or rejected, whereas all the injustice and iniquity contained in those decrees originated with the petitioner and the scribe, who might so concert matters as to deceive their superiors. HARMER, vol. ii. p. 289.

No. 240.—xiv. 4. *The golden city.*] To represent objects of a superior excellence and importance, comparisons of the highest order are very properly selected. These are sometimes merely simple, and are designed to convey to the mind some predominant quality; but in other cases they are complex, and the metaphor includes that variety of properties which peculiarly belong to its subject. Many figures are taken from gold, both as to its individual and collective attributes. It is made the emblem of value, purity, and splendor. Thus God is likened to gold. *The Almighty shall be thy defence.* (marg. *gold.*) Job. xxii. 25. So is the word of God. *Psalm* xix 10. The saints and their graces are thus represented, *Job* xxiii. 10. 1 *Pet.* i. 7. The vials of

God's wrath are *golden*, because they are pure and unmixed with partiality and passion. *Rev.* xv. 7. Whatever is rich, pompous, and alluring, is called golden. So Babylon is called *a golden city*. This cannot undoubtedly be understood in a literal but figurative sense; for however great might be the profusion of that metal in the city of Babylon, it could not be sufficient to give rise to such a description of its magnificence, but by an allowed and perhaps common allusion. From the frequent recurrence of this figure, it must have been in very general use amongst the eastern people; and since its properties are probably better known than those of most other metals, would readily express the meaning of a writer, and be perfectly intelligible to the understanding of his readers. *Pindar* stiles gold the

> Richest offspring of the mine;
> Gold, like fire, whose flashing rays
> From afar conspicuous gleam
> Through the night's involving cloud,
> First in lustre and esteem,
> Decks the treasures of the proud.
>
> West's *Translation*, Ode 1.

But, in modern times, no instance perhaps occurs wherein this comparison is so universally made as by the *Birmans*. Whoever has read the recently published travels of *Captain* Symes, in the kingdom of *Ava*, must have had his attention forcibly arrested by this circumstance; for there almost every thing peculiarly great is stiled golden, and without exception every thing belonging to the king is so denominated. The city where he resides, the barge which he uses, are stiled golden. The following extract will completely explain this circumstance, and form a pleasing addition to the foregoing observations. "We passed a village," says *Captain* Symes, "named *Shoe-Le-Rua*, or Golden-boat-village, from its being inhabited by watermen in-

the service of the king, whose boats, as well as every thing else belonging to the sovereign, have always the addition of *shoe*, or *golden*, annexed to them. Even his majesty's person is never mentioned but in conjunction with this precious metal. When a subject means to affirm that the king has heard any thing, he says, it has reached the *golden ears*. He who has obtained admission to the royal presence has been at the *golden feet*. The perfume of otta of roses, a nobleman observed one day, was an odour grateful to the *golden nose*. Gold, among the Birmans, is the type of excellence. Although highly valued, however, it is not used for coin in the country. It is employed sometimes in ornaments for the women, and in utensils and ear-rings for the men; but the greatest quantity is expended in gilding their temples, on which vast sums are continually lavished. The Birmans present the substance to their gods, and ascribe its qualities to their king." (*Embassy to Ava*, vol. ii. p. 226.) These remarks illustrate the comparison where it occurs in the scriptures, and demonstrate with what design and propriety it is used.

No. 241.—xiv. 9. *The dead.*] "The sepulchres of the Hebrews, at least those of respectable persons, and those which hereditarily belonged to the principal families, were extensive caves, or vaults, excavated from the native rock by art and manual labour. The roofs of them in general were arched: and some were so spacious as to be supported by colonnades. All round the sides were cells for the reception of the sarcophagi; these were properly ornamented with sculpture, and each was placed in its proper cell. The cave or sepulchre admitted no light, being closed by a great stone, which was rolled to the mouth of the narrow passage or entrance. Many of these receptacles are still extant in Judea: two in particular are more magnificent than

all the rest and are supposed to be the sepulchres of the kings. One of these is in Jerusalem, and contains twenty-four cells; the other, containing twice that number, is in a place without the city." LOWTH's *Lectures on the Sacred Poetry of the Hebrews*, vol. i. p. 159. GREGORY's *Translation*.

In the introductory observations to Isaiah xiii. the same learned writer, speaking of these sepulchres of the kings, says, "you are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. *Ezek.* xxxii. 27." (See LOWTH's *Isaiah.*)

The account which MAUNDRELL gives of such sepulchres is too interesting to be omitted. "The next place we came to was those famous grots, called sepulchres of the kings: but for what reason they go by that name is hard to resolve: for it is certain none of the kings, either of Israel or of Judah, were buried here, the holy scriptures assigning other places for their sepultures: unless it may be thought, perhaps, that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 *Chron.* xxxii. 33. Whoever was buried here, this is certain, that the place itself discovers so great an expence both of labour and of treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad,

hewn likewise out of the rock. This has a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discernible, but by time much defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it; but within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and intire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think) six more, one within another, all of the same fabric with the first. Of these, the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broke to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping, with the moist damps condensing upon them; to remedy which nuisance, and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it." (*Journey from Aleppo to Jerusalem*, p. 76, 7th *edit.*)

No. 242.—xiv. 13. *I will sit also upon the mount of the congregation, in the sides of the north.*] Captain *Wilford*, in a paper communicated to the Asiatic society concerning Mount Caucasus, gives us the opinion of the

Hindus, respecting the garden of *Eden*. "They place it," he says, "on the elevated plains of *Buckhara* the lesser, where there is a river which goes round *Brahmápuri*, or the town of BRAHMA: then through a lake called *Mansarovara* (the existence of which is very doubtful,) and is erroneously supposed by travelling fackeers to be the same with that, from which the *Ganges* issues, which is called in *Sanscrit*, *Bindu Sarovara*. From the *Mansarovara* lake come four rivers running toward the four corners of the world, through four rocks cut in the shape of the heads of four animals: thus taking literally the corresponding passage of scripture. The *cow's* head is toward the south, and from it issues the Gangá. Towards the west is a *horse's* head, from which springs the *Chocshu* or *Chocshus*; it is the *Oxus*. The *Sitá-gangá* or *Hoang-ho*, issues from an *elephant's* head, and lastly the *Bhadra-gangá*, or *Jeniséa* in *Siberia*, from a *tiger's* head, or a *lion's* head, according to others.

The *Hindus* generally consider this spot as the abode of the gods, but by no means as the place in which the primogenitors of mankind were created: at least I have not found any passage in the *Puránas*, that might countenance any such idea, but rather the contrary. As it is written in the *Puránas*, that on mount *Máru* there is an eternal day for the space of fourteen degrees round *Su-meru;* and of course an eternal night for the same space on the opposite side: the *Hindus* have been forced to suppose that *Su-meru* is exactly at the *apex* or *summit* of the shadow of the earth; and that from the earth to this summit, there is an immense conical hill, solid like the rest of the globe, but invisible, impalpable, and pervious to mankind: on the sides of this mountain are various mansions, rising in eminence and pre-excellence, as you ascend, and destined for the place of residence of the blessed, according to their merits. God

and the principal deities are supposed to be seated in *the sides of the north*, on the summits of this mountain, which is called also *Sabha*, or of the congregation. This opinion is of the greatest antiquity, as it is alluded to by Isaiah, almost in the words of the *Pauranies*. This prophet describing the fall of the chief of the *Daityas*, introduces him saying, that he *would exalt his throne above the stars of God, and would sit on the mount of the congregation, in the sides of the north*. The mountain or hill of God is often alluded to in scripture." (ASIATIC RESEARCHES, vol. vi. p. 488.) The circumstances here narrated are too curious to be overlooked, especially as they present us with a striking coincidence with what Moses has recorded, and afford us some light into the allusion of the prophet Isaiah in the passage here referred to.

No. 243.—xviii. 2. *A nation whose land the rivers have spoiled.*] Great injury has often been done to the lands contiguous to large and rapid rivers, especially when inundations have happened. Various occurrences of this nature are mentioned by different travellers, which clearly show the meaning of the prophet in these words. *Sonnini* relates a circumstance of this kind, to which he was a witness, in passing down the Nile. He says "the reis and the sailors were asleep upon the beach; I had passed half of the night watching, and I composed myself to sleep, after giving the watch to two of my companions, but they too had sunk into slumber. The kanja, badly fastened against the shore, broke loose, and the current carried it away with the utmost rapidity. We were all asleep; not one of us, not even the boat-men, stretched upon the sand, perceived our manner of sailing down at the mercy of the current. After having floated with the stream for the space of a good league, the boat, hurried along with violence, struck with a terrible crash against the shore, precisely

a little below the place from whence the greatest part of the loosened earth fell down. Awakened by this furious shock, we were not slow in perceiving the critical situation into which we were thrown. The kanja, repelled by the land, which was cut perpendicularly, and driven towards it again by the violence of the current, turned round in every direction, and dashed against the shore in such a manner as excited an apprehension that it would be broke to pieces. The darkness of the night, the frightful noise which the masses separated from the shore spread far and wide as they fell into a deep water; the bubbling which they excited, the agitation of which communicated itself to the boat, rendered our awakening a very melancholy one. There was no time to be lost; I made my companions take the oars, which the darkness prevented us from finding so soon as we could have wished: I sprung to the helm, and, encouraging my new and very inexperienced sailors, we succeeded in making our escape from a repetition of shocks, by which we must all, at length, have inevitably perished; for scarcely had we gained, after several efforts, the middle of the river, than a piece of hardened mud, of an enormous size, tumbled down at the very spot we had just quitted, and which must, had we been but a few minutes later, have carried us to the bottom." *Travels in Egypt*, vol. iii. p. 148.

Mr. *Bruce* has a passage which is much to the purpose. He says "the Chronicle of Axum, the most ancient repository of the antiquities of that country, a book esteemed, I shall not say how properly, as the first in authority after the holy scriptures, says, that between the creation of the world and the birth of our Saviour there were 5500 years; that Abyssinia had never been inhabited till 1808 years before Christ, and 200 years after that, which was in 1600, it was laid waste by a flood, the face of the country much changed and de-

formed, so that it was called at that time *oure midre*, or *the land laid waste*, or as it is called in scripture itself, *a land which the waters or floods had spoiled.*"

No. 244.—xix. 1. *Jehovah shall come into Egypt, and the idols of Egypt shall be moved at his presence.*] Both *Eusebius (Demonstrat. Evang.* lib. vi. cap. 20.) and *Athanasius (de Incarnat. Verbi*, vol. i. p. 89.) have recorded the following fact: that, when Joseph and Mary arrived in Egypt, they took up their abode in Hermopolis, a city of the Thebais, in which was a superb temple of Serapis. Conducted by providence, or induced by curiosity, to visit this temple with the infant Saviour, what was their wonder and consternation, on their very entrance, to find not only the great idol itself, but all the *dii minores* of the temple, fall prostrate before them! The priests fled away with horror, and the whole city was in the utmost alarm. The spurious gospel of the Evangelium Infantiæ also relates this story, which is not, on that account, the less likely to be true, since it is probable that the spurious gospels may contain many relations of facts traditionally remembered, however dishonoured by being mingled with the grossest forgeries and puerilities. It is not probable that Eusebius or Athanasius derived their information from this source. In this relation we have a remarkable completion of the above cited prophecy of Isaiah.

MAURICE's *Hist. of Hindostan*, vol. ii. p. 288.

No. 245.—xxi. 5. *Anoint the shield.*] As the Israelites were usually very careful of their armour, so particularly of their shields. Upon these their names and warlike deeds were generally engraved. These they scoured, polished, and *oiled.* To render and preserve them bright was an object to which they were exceedingly attentive. This appears to have been done by *anoint-*

ing them with *oil.* Accordingly we find *Isaiah* directing to *anoint the shield;* and as this was done to give them a lustre, so they were covered with a case when they were not in use, to preserve them from becoming rusty. Hence we read of the *uncovering of the shield.* (*Isaiah* xxii. 6.) To this practice may also be referred (*2 Sam.* i. 21.) the anointing mentioned, belonging to the shield, and not to Saul, a version of the passage perfectly agreeable to the original.

No. 246.—xxii. 1. *Thou art wholly gone up to the house-tops.*] The houses in the East were in ancient times, as they are still generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall. (*Deut.* xxii. 8.) The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, (*1 Sam.* ix. 25.) they perform their devotions. (*Acts* x. 9.) The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice-work, that no one either without or within can see through them. Whenever therefore any thing is to be seen or heard in the streets, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public the readiest and most effectual way of doing it, was to proclaim it from the house-tops to the people in the streets. (*Matt.* x. 27.) *Bp.* LOWTH, *in loc.*

No. 247.—xxii. 16. *He heweth out a sepulchre on high, and graveth an habitation for himself in a rock.*] Persons of high rank in Judea and inmost parts of the East, were generally buried in large sepulchral vaults hewn out in

the rock, for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high, in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour, (*2 Chron.* xxxii. 33.) There are some monuments still remaining in Persia of great antiquity, called Naksi Rustam, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley, which is itself raised perhaps above half as much by the accumulation of the earth since they were made. *Diodorus Siculus*, (lib. 17.) mentions these ancient monuments, and calls them the sepulchres of the kings of Persia. *Bp.* LOWTH, *in loc.*

No. 248.—xxii. 22. *The key of the house of David will I lay upon his shoulder.*] The difficulties which commentators have found in this passage are judiciously removed by the learned *Bp.* LOWTH, whose note is as follows: "As the robe and the baldrick, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess. κλειδουχος Ηρας. *Æschyl. Suppl.* 299. A female high in office under a great queen has the same title:

Καλλιθοη κλειδουχος Ολυμπιαδος Βασιλειης.

(*Auctor Phoronidis ap. Clem. Alex.* p. 418. *edit. Potter.*)

This mark of office was likewise among the Greeks, as here in *Isaiah*, borne on the shoulder: the priestess of Ceres κατωμαδιαν εχε κλαιδα (*Callim. Ceres*, ver. 45.) To comprehend how the key could be borne upon the shoulder, it will be necessary to say somewhat of the form of it; but without entering into a long disquisition, and a great deal of obscure learning concerning the locks and keys of the antients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation of Cassiopeia, compares it to a key. It must be owned that the passage is very obscure; the learned Huetius has bestowed a great deal of pains in explaining it, (*Animadvers. in Manilii*, lib. i. 355.) and I think has succeeded very well in it. *Homer* (Odyss. xxi. 6.) describes the key of Ulysses's store house, as ευκαμπης, of a large curvature, which Eustathius explains by saying it was δρεπανοειδης, in shape like a reap-hook. Huetius says, the constellation Cassiopeia answers to this description: the stars to the north making the curve part, that is, the principal part of the key; the southern stars the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses's key was of brass, and the handle of ivory; but this was a royal key; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo, have no better. (*Baumgarten*, *Peregr.* i. 18. *Thevenot*, part ii. ch. 10.)

In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed with great clearness as well as force, by the sole and exclusive authority to open and shut. Our Saviour therefore has upon a similar occasion made use of a like manner of expression, *Matt.* xvi. 19. and in *Rev.* iii. 7. has applied to himself the very words of the prophet."

No. 249.—xxii. 23. *Nail.*] In ancient times, and in the Eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts with which we abound. It was convenient, and even necessary for them, and it made an essential part in the building of an house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, on which to dispose of and hang up the several moveables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials, that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. *Chardin's* account of the matter is this: "They do not drive with a hammer the nails that are put into the eastern walls; the walls are too hard, being of brick; or if they are of clay, too mouldering; but they fix them in the brick-work as they are building. They are large nails, with square heads, like dice, well made; the ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." (HARMER, vol. i. p. 191.) They were put in other places also, in order to hang up other things of various kinds. *Ezek.* xv. 3. *Zech.* x. 4. *Ezra* ix. 8.

No. 250.—xxiv. 17. *Fear, and the pit, and the snare, are upon thee.*] These images are taken from the different methods of hunting and taking wild beasts, which were anciently in use. The *terror* (so *Bishop* LOWTH translates, instead of *fear*) was a line strung with feathers of all colours, which fluttering in the air scared and frightened the beasts into the toils, or into the pit, which was prepared for them. This was digged deep in the ground, and covered over with green boughs, or turf, in order to deceive them, that they might fall into it unawares. The snare or toils were a series of nets, inclosing at first a great space of ground, in which the wild beasts were known to be; and drawn in by degrees into a narrower compass, till they were at last closely shut up and entangled in them.

No. 251.—xxv. 6. *Wine on the lees well-refined.*] In the East they keep their wine in jugs, from which they have no method of drawing it off fine: it is therefore commonly somewhat thick and turbid, by the lees with which it is mixed: to remedy this inconvenience they filtrate or strain it through a cloth, and to this custom, as prevailing in his time, the prophet here plainly alludes.

No. 252.—xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise.*] It was a practice of high antiquity to plant herbs and flowers about the graves of the dead. Might not this custom originate from the belief of the doctrine of the resurrection, or perhaps from this passage of *Isaiah: Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead?* If it were practised still earlier, might not this passage have some reference to that custom? The women in

Egypt, according to *Maillet*, (*Lett.* x. p. 91.) go, at least two days in the week, to pray and weep at the sepulchres of the dead; and the custom then is, to throw upon the tombs a sort of herb, which the Arabs call *rihan*, and which is our *sweet basil*. They cover them also with the leaves of the palm-tree. Myrtle is also made use of to adorn the tombs. *Chandler* found some graves in Lesser Asia, which had each a bough of myrtle stuck at the head and the feet, (p. 200.) *Dallaway*, on ancient and modern Constantinople, describing the tombs of the Turks, says, "as even the humblest graves are marked by cypresses planted at the head and feet, the groves of these trees are extensive, and in every state of vegetation. The tombs of men are known by turbans, which, like coronets among us, denote the rank of the deceased: those of women have a plain round top. The inscriptions are delicately wrought, in raised letters of gold, on a dark ground. Between some of these tombs is placed a chest of ornamented stone, filled with earth, in which are planted herbs and aromatic flowers. These are regularly cultivated by females of the family, who assemble in groupes for that duty."

No. 253.—xxxii. 20. *Blessed are ye that sow beside all waters; that send forth thither the feet of the ox and the ass.*] *Chardin* says, "this exactly answers the manner of planting rice, for they sow it upon the water; and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, which go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water." HARMER, vol. i. p. 280.

No. 254.—xxxv. 7. *And the parched ground shall become a pool.*] Instead of the *parched ground*, Bp.

LOWTH translates it, the *glowing sand shall become a pool*, and says in a note, that the word is Arabic as well as Hebrew, expressing in both languages the same thing, the glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the *Koran* (cap. xxiv.) "But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." Mr. *Sale's* note on this place is, the Arabic word *serab* signifies that false appearance, which in the eastern countries is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun beams. ['By the quivering undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun.' SHAW's *Travels*, p. 378.] It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward, (for it always appears at the same distance) or quite vanishes.

No. 255.—xxxvii. 29. *I will put my hook in thy nose.*] It is usual in the East to fasten an iron ring in the nose of their camels and buffaloes, to which they tie a rope, by means of which they manage these beasts. God is here speaking of Sennacherib, king of Assyria, under the image of a furious refractory beast, and accordingly, in allusion to this circumstance, says, *I will put my hook in thy nose.* (See SHAW's *Travels*, p. 167. 2d edit.)

No. 256.—xxxviii. 12. *Mine age is departed and removed from me as a shepherd's tent.*] Besides those who live wholly in tents, numbers of the eastern people spend part of the year in them. *Pococke*, tells us, he fell in with a *summer village* of country people, whose huts were

made of loose stones, covered with reeds and boughs, their winter village being on the side of an hill at some distance. (*Travels*, vol. ii. p. 138.) He also mentions another village, the inhabitants of which lived under tents. It was done in a great measure for the accommodation of their flocks. Probably in this passage Hezekiah alludes to these portable dwellings.

No. 257.—xl. 12. *Measured the water in the hollow of his hand.*] Having pointed out the hieroglyphic meaning of the other signs of the zodiac, Mr. MAURICE adds, "The Libra of the zodiac is perpetually seen upon all the hieroglyphics of Egypt which is at once an argument of the great antiquity of that asterism, and of the probability of its having been originally fabricated by the astronomical sons of Misraim. By the balance they are supposed by some to have denoted the equality of days and nights, at the period of the sun's arriving at this sign. And by others it is asserted, that this asterism, at first only the beam, was exalted to its station in the zodiac from its being the useful nilometer, by which they measured the height of the inundating waters, to which Egyptian custom there may *possibly* be some remote allusion in this passage, where the prophet describes the Almighty as *measuring the waters in the hollow of his hand.*

Indian Antiquities, vol. iii. p. 240.

No. 258.—xli. 15. *Threshing.*] The manner of threshing corn in the East differs essentially from the method practised in western countries. It has been fully described by travellers, from whose writings such extracts are here made, and connected together, as will convey a tolerable idea of this subject. In *Isaiah* xxviii. 27, 28. four methods of threshing are mentioned, as effected by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff, or flail,

was used for the *infirmiora semina*, says Hieron, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron; it was drawn by horses or oxen over the corn-sheaves spread on the floor, the driver sitting upon it. The wain was much like the former, but had wheels with iron teeth, or edges like a saw. The axle was armed with iron teeth, or serrated wheels throughout: it moves upon three rollers, armed with iron teeth or wheels, to cut the straw. In Syria they make use of the drag, constructed in the very same manner as above described. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle, for in the eastern countries they have no hay. The last method is well known from the law of Moses, which forbids the ox to be muzzled when he treadeth out the corn. *Deut.* xxv. 4. (*Bp.* LOWTH'S *note on Isaiah* xxviii. 27.)

"In threshing their corn, the Arabians lay the sheaves down in a certain order, and then lead over them two oxen, dragging a large stone. This mode of separating the ears from the straw is not unlike that of Egypt." (NIEBUHR'S *Travels*, p. 299.)

"They use oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder, nor a plank with sharp stones, as in Syria, but a sort of sledge, consisting of three rollers, fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses, or dromedaries. Two oxen are then yoked in a sledge, a driver gets upon it, and drives them backwards and forwards (rather in a circle) upon the sheaves, and fresh oxen succeed in the yoke from time to time. By this operation the chaff is very much cut down: the whole is then

winnowed, and the pure grain thus separated. This mode of threshing out the corn is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain." (NIEBUHR's *Travels*, vol. i. p. 89.)

In another place NIEBUHR tells us that "two parcels or layers of corn are threshed out in a day; and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger; when the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopt straw. After this, with the fork just described, they cast the whole some yards from thence, and against the wind, which driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them for four or five hours together a dozen couple of oxen, joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel to cleanse them."

"The Moors and Arabs continue to tread out their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying in the like manner by the neck three or four of them together, and whipping them afterwards round about the nedders (as they call the threshing floors, the *Lybicæ areæ* of Horace) where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing. This, indeed, is a much quicker way than ours, but less cleanly; for, as it is performed in the open air, (*Hosea* xiii. 3.) upon

any round level plat of ground daubed over with cow's dung, to prevent, as much as possible, the earth, sand, or gravel from rising, a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain; at the same time the straw, which is their only fodder, is hereby shattered *to pieces*, a circumstance very pertinently alluded to 2 *Kings* xiii. 7. where the king of Syria is said to have made the Israelites like dust by threshing." (SHAW's *Travels*, p. 138, 139. 2d edit.)

HOMER has described the method of threshing corn by the feet of oxen, as practised in his time and country:

> As with autumnal harvests cover'd o'er,
> And thick bestrewn lies Ceres' sacred floor,
> When round and round, with never-weary'd pain,
> The trampling steers beat out th' unnumber'd grain.
> *Iliad* xx. lin. 495. *Pope.*

No. 259.—xlii. 11. *Wilderness.*] "By *desert*, or *wilderness*, the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never sown or cultivated; which, though it yields no crops of corn or fruit, yet affords herbage, more or less, for the grazing of cattle, with fountains or rills of water, though more sparingly interspersed than in other places." SHAW's *Travels*, p. 9. note. Agreeable to this account we find that Nabal, who was possessed of three thousand sheep, and a thousand goats, dwelt in the wilderness, 1 *Sam.* xxv. 2. This it would have been impossible for him to have done, had there not been sufficient pasturage for his flocks and herds.

No. 260.—xliii. 2. *When thou walkest through the fire thou shalt not be burnt.*] The setting of the grass and undergrowth on fire in the East was practised to

annoy their enemies, and sometimes occasioned great terror and distress. So we find in *Hawkesworth's account of the late voyages to the South Seas*, the wild inhabitants of new South Wales endeavoured to destroy some tents and stores belonging to Captain Cook's ship, when he was repairing it, by setting fire to the long grass of that country. From the words of the prophet it appears to have been a very ancient stratagem.

HARMER, vol. iv. p. 151.

No. 261—xliv. 5. *Subscribe with his hand.*] This is an allusion to the marks which were made by punctures, rendered indelible by fire or by staining, upon the hand, or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier of his commander; the idolater with the name or ensign of his god; and the Christians seem to have imitated this practice by what Procopius says upon this place of *Isaiah*. "Many marked their wrists or their arms with the sign of the cross, or with the name of Christ." *Bp.* LOWTH, *in loc.*

To this explanation I shall subjoin the following extract from *Dr. Doddridge's Sermons to Young People*, p. 79. both as it corroborates and still further elucidates this transaction. "Some very celebrated translators and criticks understand the words which we render, *subscribe with his hand unto the Lord*, in a sense a little different from that which our English version has given them. They would rather render them, *another shall write upon his hand, I am the Lord's*; and they suppose it refers to a custom which formerly prevailed in the East, of stamping the name of the general on the soldier, or that of the master on the slave. As this name was sometimes borne on the forehead, so at other times on the hand; and it is certain that several scriptures,

which may easily be recollected, are to be explained as alluding to this: *Rev.* xiii. 16, 17. *Rev.* vii. 2, 3. *Rev.* iii. 12. Now from hence it seems to have grown into a custom amongst some idolatrous nations, when solemnly devoting themselves to the service of any deity, to be initiated into it by receiving some marks in their flesh, which might never wear out. This interpretation the original will certainly bear; and it here makes a very strong and beautiful sense, since every true christian has a sacred, and indelible character upon him, which shall never be erased. But if we retain our own version it will come to nearly the same, and evidently refers to a practice which was sometimes used among the Jews, (*Nehem.* ix. 38. x. 29.) and which is indeed exceeding natural, of obliging themselves to the service of God, by setting their hands to some written articles, emphatically expressing such a resolution."

No. 262.—xliv. 18. *Shut their eyes.*] One of the solemnities at a Jewish wedding at Aleppo is, *fastening the eye-lids together with gum.* The bridegroom is the person who opens the bride's eyes at the appointed time. RUSSELL's *Hist. of Aleppo*, p. 132.) To this custom there does not appear to be any reference in the scriptures; but it was used also as a punishment in these countries. Sir T. Roe's chaplain, in his account of his voyage to the East Indies, mentions a son of the great mogul, whom he had seen, who had been cast into prison by his father, where "his *eyes were sealed up*, (by something put before them which might not be taken off) for the space of three years, after which time that seal was taken away, that he might with freedom enjoy the light, though not his liberty." (p. 471.) Other princes have been treated after a different manner, when it has been thought fit to keep them under: they have had *drugs* administered to them to render them

stupid. Thus *Olearius* tells us (p. 915.) that Schach Abas, the celebrated Persian monarch, who died in 1629, ordered a certain quantity of opium to be given every day to his grandson, who was to be his successor, to render him stupid, that he might not have any reason to fear him. Such are probably the circumstances alluded to in this passage, as also in *Isaiah* vi. 10. and in this view how beautiful do these words appear! The quality of the persons thus treated, the tenderness expressed in these sorts of punishments, the temporary nature of them, and the after design of making them partakers of the highest honours, all which circumstances appear in these quotations, serve to throw a softness over this dispensation of Providence towards those who deserved great severity.

HARMER, vol. ii. p. 278.

No. 263.—xlv. 3. *Treasures of darkness.*] Treasures were frequently hid in the East when they were apprehensive of any danger. Sorcery was considered as the most effectual method of discovering them. But we are not to imagine that persons of this description had any other knowledge than what they derived from inquiry and examination, however for interested purposes they might pretend the contrary. God opposed his prophets to such pretenders as these, that by really communicating to them the knowledge of *hidden riches*, he might make it manifest that he was the *God of Israel.*

HARMER, vol. ii. p. 282.

No. 264.—xlvi. 2. *Themselves are gone into captivity.*] It was a custom among the heathens to carry in triumph the images of the gods of such nations as they had vanquished. *Isaiah* prophesies of Cyrus, that in this manner he would treat the gods of Babylon: *Bel*

boweth down, Nebo stoopeth; their idols are laid upon the beasts and upon the cattle, and themselves are gone into captivity. Daniel foretels of Ptolemy Euergetes, that he would *carry captive into Egypt the gods of the Syrians, with their princes*, ch. xi. ver. 8. and the like predictions are to be met with in *Jer.* xlviii. 7. and in *Amos* i. 15. We need less wonder, therefore, that we find Plutarch, in the life of Marcellus telling us, that he took away, out of the temple of Syracuse, the most beautiful pictures and statues of their gods; and that afterwards it became a reproach to Marcellus, and raised the indignation of other nations against Rome, that he carried along with him, not men only, but the very gods, captive and in triumph. SAURIN, vol. iv. *Dissert.* 24.

No. 265.—xlix. 16. *I have graven thee upon the palms of my hands.*] This is an allusion to the eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and thereby making the marks perpetual. This custom MAUNDRELL, thus describes: "The next morning nothing extraordinary passed, which gave many of the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists, who undertake the operation, do it in this manner: they have stamps in wood of any figure that you desire, which they first print off upon your arm, with powder of charcoal; then taking two very fine needles tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and

dexterity, and with scarce any smart, seldom piercing so deep as to draw blood." *Journey, at March*, 27.

No. 266.—xlix. 23. *They shall bow down to thee with their face toward the earth.*] It is well known, that expressions of submission, homage, and reverence, always have been, and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, *they bowed down themselves before him with their faces to the earth.* (*Gen.* xlii. 6.) The kings of Persia never admitted any one to their presence without exacting this act of adoration, for that was the proper term for it. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. HARMER (vol. ii. p. 43.) gives the following instance of it from *D'Herbelot;* This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there, reciting some verses in Persian, which he had composed, to this effect:

> The mark that the foot of your horse has left upon the dust serves me now for a crown.
> The ring, which I wear as the badge of my slavery, is become my richest ornament.
> While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses and its sweetest kisses.

These expressions, therefore, of the prophet are only general poetical images taken from the manners of the country, to denote great respect and reverence; and such splendid poetical images, which frequently occur in the prophetical writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. *Bp.* LOWTH, *in loc.*

No. 267.—lii. 10. *Made bare his arm.*] Making bare the arm alludes to the form of the eastern hykes, which, having no sleeves, and their arms being frequently wrapped up in them, it was necessary, when the people proposed exerting themselves, to make their *arms bare.* (*Ezek.* iv. 7.)

No. 268.—lii. 15. *So shall he sprinkle many nations.*] "This passage has been embarrassing to commentators, especially the expression of *Sprinkling many nations.* The sense of astonishing many has been followed by the LXX. our translators say *sprinkle.* Some have united the ideas, 'he shall sprinkle many nations with astonishment.' By attending to the scope of the passage, perhaps we shall see whence these ideas, seemingly so different, took their rise, and that they are radically the same. Imagine a great personage, a king, to be the speaker: "I, myself, consider a certain servant of mine, my officer of state, as a very prudent and wise person; but when strangers look at him, they see only a mean and unpromising figure, so that when he introduces them into my presence, they wonder at seeing such an one in my court: but these strangers are from countries so very distant, as to be entirely unacquainted with our customs and manners; for when, as a sign of their kind reception, my servant sprinkles them with fragrant waters, they are absolutely astonished at this mode of shewing kindness, and what they had never before heard of, that they now see practised; and what they were intire strangers to, that they now experience."

"Though I believe this representation of this passage to be uncommon, perhaps new, I shall not stay to consider who are these distant strangers, nor who is this person whose external appearance so ill denotes his internal excellencies, but shall merely subjoin the following extracts, which seem to me satisfactorily to ac-

count for the same Hebrew word being taken by some translators to signify *sprinkling*, by others to signify *astonishment*.

" He put it (the letter) accordingly in his bosom, and our coffee being done, I rose to take my leave, and was presently wet to the skin by deluges of orange-flower water." (BRUCE's *Travels*, vol. iii. p. 14.) N. B. This is the customary mode of doing respectful and kind honour to a guest throughout the East.

" The first time we were received with all the eastern ceremonies (it was at Rosetta, at a Greek merchant's house) there was one of our company, who was *excessively surprised* when a domestic placed himself before him, and *threw water over him, as well on his face as over his clothes*. By good fortune there was with us an European acquainted with the customs of the country, who explained the matter to us in few words, without which we should have become laughing-stocks to the eastern people who were present." (NIEBUHR, *Descrip. l'Arabie, French edit.* p. 52.)

How naturally then, might the idea of sprinkling suggest that of surprise, in relation to very distant strangers! and how near to equivalent were these ideas in the estimation of the ancient translators, though to us widely dissimilar! (See *Fragments supplementary to Calmet's Dict.* No. 14.

No 269.—lviii. 13. *Pleasure on my holy day.*] The manner in which the modern christianized Greeks observe the sabbath was derived, probably, from the manner in which their pagan ancestors observed their sacred days. " In the evening," says *Chandler*, (*Trav.* p. 18.) speaking of his visiting the island Tenedos, " this being Sunday, and a festival, we were much amused with seeing the Greeks, who were singing and dancing, in

several companies, to music, near the town, while their women were sitting in groupes on the roofs of the houses, which are flat, as spectators, at the same time enjoying the soft air and serene sky." The ancient Egyptian festivals were observed with processions, music, and other tokens of joy. The sabbaths of Jehovah were to be regarded in a very different manner, as appears from the prohibitions contained in these words of Isaiah.

HARMER, vol. iii. p. 346.

No. 270.—lviii. 13. *Call the sabbath a delight.*] In honour of the sabbath the Jews are accustomed to light and burn a lamp, which they call the *lamp of the sabbath.* "The rest of the sabbath began on Friday in the evening, half an hour before sun-set. They then light a candle of four wicks, which burns part of the night, and this is one of the ceremonies, which they observe with the greatest exactness. The poor are obliged to beg to get oil, or to deprive themselves of sustenance, rather than fail to have a lamp burning in their houses, because that is necessary for the *delight of the sabbath*, mentioned by the prophet Isaiah." (BASNAGE's *His. of the Jews*, p. 440.)

The account which LEVI gives of this custom in his *Rites and Ceremonies of the Jews*, (p. 8.) is rather different from the foregoing, but is on the whole more particular and satisfactory. He says, "as soon as the sabbath is begun, they are obliged to leave all manner of work, and, after having cleaned themselves in honour of the sabbath, go to the synagogue, to the evening service of the sabbath; and the women are bound to light a lamp with seven cotton wicks, in remembrance of the days of the week, saying the following grace: 'Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and com-

manded us to light the lamp of the sabbath.' This ceremony of lighting the lamp of the sabbath is invariably assigned to the women, the reason of which is, that as their original mother, by her crime in eating of the forbidden fruit, first extinguished the lamp of righteousness, they are to make an atonement for that crime, by rekindling it, in lighting the lamp of the sabbath."

No. 271.—lx. 4. *Thy daughters shall be nursed at thy side.*] *Chardin* says, "it is the general custom of the East to carry their children astride upon the hip, with the arm round the body." *Pitts* relates (p. 68.), that when the Algerine slaves take the children out, the boys ride upon their *shoulders*. So *Symes*, describing a religious procession which he saw in Ava, says (v. ii. p. 23.) "the first personages of rank who passed by were three children of the maywoon, borne astride upon men's shoulders." See also HARMER, vol. ii. p. 366.

No. 272.—lx. 8. *Doves.*] It appears from the sacred as well as other writers, that doves have been held in the highest estimation in the eastern nations. Modern travellers assure us, that this veneration for them continues to this day. Thus the Baron DU TOT, (in his *Memoirs of the Turkish Empire*) describing how the Turks esteem these birds, says, "that whilst their government enforces the most rigorous monopoly of the corn which is consumed in the capital, by an exaction ruinous to the cultivator, and a distribution less burthensome to the baker than the consumer, it allows so much per cent. in favour of turtle doves. A cloud of these birds constantly alight on the vessels, which cross the port of Constantinople, and carry their commodity, uncovered, either to the magazines or the mills. The boatmen never oppose their greediness. This permission to feast on the grain

brings them in great numbers, and familarizes them to such a degree, that I have seen them standing on the shoulders of the rowers, watching for a vacant place where they might fill their crops in their turn."

No. 273.—lx. 8. *They shall fly as a cloud, and as the doves to their windows.*] *M. Savary,* (in his *Letters on Egypt*) speaking of a victory, says, "on the morning of that memorable day, a pigeon was sent off from Mansoura, to carry to Grand Cairo the news of the death of Facr Eddin, and of the flight of the Egyptians." This custom of employing pigeons to carry messages with expedition, which has so long subsisted in the East, is at present abolished. Possibly this practice of using the rapid swiftness of these birds for purposes of the utmost dispatch, and the vehemence with which they returned to their accustomed habitations, may be alluded to by Isaiah, who, when describing the eagerness with which the flocks of Gentiles should crowd into the church of Christ, says, *they shall fly as a cloud, and as the doves to their windows.*

Dr. *Russel* tells us, when pigeons were employed as posts, they not only placed the paper containing the news under the wing, to prevent its being destroyed by wet, but "used to bathe their feet in vinegar, with a view to keep them cool, so that they might not settle to drink or wash themselves, which would have destroyed the paper." (*Hist. of Aleppo*, vol. ii. p. 203.)

No. 274.—lxii. 5. *As a young man marrieth a virgin.*] In a note upon this passage *Chardin* observes, that it is the custom in the East for youths that were never married always to marry virgins; and widowers, however young, to marry widows. If this practice prevailed in the days of the prophet, his marrying a virgin must

have appeared extraordinary; since, on account of his age, and the early period at which they generally married, it is probable he was now a widower. If this was the case, it must have appeared particular, and have excited great attention. HARMER, vol. ii. p. 482.

No. 275.—lxv. 4. *Who remain amongst the graves.*] "The old Hebrews had an idolatrous custom among them, of going among the tombs to receive dreams, by which they judged of events, and how to manage their affairs; for they are charged by the prophet Isaiah with *remaining among the graves, and lodging in the monuments*, which is rendered by the LXX. *with sleeping in the tombs*, upon the account of dreams; and it is reasonable to believe that the sepulchre of Moses was purposely concealed, lest in after times it should become an object of worship and adoration; for, says *R. Levi ben Gersom*, future generations perhaps might have made a god of him, because of the fame of his miracles; for do we not see some of the Israelites erred on account of the brazen serpent which Moses made?"

LEWIS's *Origines Hebræa*, vol. iii. p. 381.

No. 276.—JEREMIAH iii. 2.

In the ways hast thou sat for them, as the Arabian in the wilderness.

CHARDIN has given a very strong and lively description of the eagerness with which the Arabians look out for prey. "The Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along. HARMER, vol. i. p. 95.

No. 277.—iv. 17. *As keepers of a field are they against her round about.*] Plantations of esculent vegetables are not unfrequently cultivated in the East without inclosures; they would of course require to be watched as they improved in value, and became fit to use. So *Chardin* says, that "as in the East, pulse, roots, &c. grow in open and uninclosed fields, when they begin to be fit to gather they place guards, if near a great road more, if distant fewer, who place themselves in a round about these grounds."

HARMER, vol. i. p. 455.

No. 278.—iv. 30. *Thou rendest thy face with painting.*] Several authors, and Lady *M. W. Montague* in particular, (*Letters*, vol. ii. p. 32.) have taken notice of the custom that has obtained from time immemorial among the eastern women, of tinging the eyes with a powder, which, at a distance, or by candle-light, adds very much to the blackness of them. The ancients call the mineral substance, with which this was done, *stibium*,

that is, *antimony;* but Dr. *Shaw* tells us, (*Travels*, p. 229.) it is a rich *lead ore*, which, according to the description of naturalists, looks very much like antimony. Those that are unacquainted with that substance may form a tolerable idea of it, by being told it is not very unlike the black-lead of which pencils are made, that are in every body's hands.

Pietro Della Valle, giving a description of his wife, an Assyrian Lady, born in Mesopotamia, and educated at Bagdad, whom he married in that country, says, (*Viaggi*, tom. i. lettera 17.) "her eye-lashes, which are long, and, according to the custom of the East, dressed with stibium, as we often read in the holy scriptures of the Hebrew women of old, (*Ezek.* xxiii. 40.) and in *Xenophon*, of Astyages, the grandfather of Cyrus, and of the Medes of that time, (*Cyropæd.* lib. i.) give a dark, and at the same time majestic shade to the eyes." "Great eyes," says SANDYS, (*Trav.* p. 67.) speaking of the Turkish women, "they have in principal repute; and of those the blacker they be the more amiable; insomuch that they put between the eye-lids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called *alchole*, which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours."

Dr. *Shaw* furnishes us with the following remarks on this subject. "But none of these ladies take themselves to be completely dressed, till they have tinged the hair and edges of their eye-lids with the powder of lead ore. Now as this operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards, through the eye-lids, over the ball of the eye, we shall have a lively image of what the prophet (*Jer.* iv. 30.)

may be supposed to mean by *rending the eyes with painting*. The sooty colour, which is in this manner communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity; for besides the instance already taken notice of, we find that when Jezebel is said, (*2 Kings* ix. 30.) *to have painted her face*, the original words are, *she adjusted her eyes with the powder of lead ore*." (*Trav.* p. 294. fol. edit.)

This practice still maintains its influence in various parts of the world. Numerous instances of it occur in modern voyages and travels. A single extract will be sufficient to demonstrate its present existence. Captain SYMES says, that "the Birmans, both men and women, colour their teeth, their eye-lashes, and the edges of their eye-lids, with black. This custom is not confined to the Birmans, particularly the operation of colouring the eye-lashes: the women of Hindostan and Persia commonly practise it. They deem it beneficial as well as becoming. The collyrium they use is called surma, the Persian name of antimony." (*Embassy to Ava*, vol. ii. p. 235.)

Mr. *Harmer* (vol. ii. p. 406.) is of opinion that the expression used by Jacob in blessing Judah—that *his eyes shall be red with wine*, (*Gen.* xlix. 12.) is to be explained by this usage. He observes that "the original word occurs but twice in the scriptures; in both places it evidently expresses a consequence of drinking wine; but in one it signifies an agreeable, and in the other a reproachful effect of it. (*Gen.* xlix. 12. *Prov.* xxiii. 29.) I do not know that redness of the eyes, strictly speaking, is occasioned by drinking; that arises from other causes. If we change the expression a little, and, instead of redness of the eyes, read redness of the countenance, as some commentators are disposed to do, it is certain such an effect is produced by the drinking of wine; but it is

however another word that expresses redness in general, that expresses ruddiness of complexion in particular. (See 1 *Sam.* xvi. 12. and 1 *Sam.* xvii. 42.) Nor did the LXX. understand the word to signify redness, but a kind of blackness, for so they translate *Prov.* xxiii. 29. whose eyes are πελιδνοι, a word which expresses the colour which arises from bruising the flesh, and which is marked out in English by two words joined together—*black* and *blue*. The Syriac and Arabic are said to translate it in the same manner; (*Poli. Syn. in loc.*) and is it not more natural to explain it in this passage, which speaks of woe, of sorrow, of wounds, after this manner, than of a red face? If the word is understood in this sense in this passage of the *Proverbs*, it cannot be agreeable to give it, unnecessarily, another sense, when we read the predictions of Jacob; and it is certain there is no difficulty in understanding it of blackness of the eyes there." The sense of the prediction may therefore be, *his eyes shall be blackened with wine*; enlivened, that is, by wine, as if blackened by lead ore. Agreeably to this, though not with the same precision, the LXX. make use of a term in translating the word in this place, which signifies the joyousness of the eyes, as do also many of the fathers. (Vide *Scolia in Sac. Bib. Græc ex vers.* 70. *inter. Lond.* 1653.)

No. 279.—ix. 8. *Their tongue is as an arrow shot out.*] Arrows were formerly much used by different nations for various purposes. In war, they were a very destructive weapon, especially when they were poisoned, according to the custom of some people. In the chase also they were effectual in overcoming wild beasts, and killing such animals as they were aimed at. Since the invention of other methods of assault they have been less used, and certainly but little known, as they have been in a measure laid aside; but while it was so common to em-

ploy them in the field and the forest, it is not at all surprizing that metaphors should be found, alluding to their nature and effects. We accordingly find the *bitter words* of the wicked are called their *arrows*, (*Ps.* lxiv. 3.) and that *their teeth are spears and arrows*, (*Ps.* lvii. 4.; and also, that *a man that beareth false witness against his neighbour, is a sharp arrow*, (*Prov.* xxv. 18.) But it appears also that there is a literal meaning in these comparisons, which suppose a connexion between the mouth and the arrow. The circumstance related by Mr. *Mungo Park*, in the following extract, might possibly have its parallel in the conduct of the ancients; and if it had, clearly accounts for such figures as have been referred to: "Each of the negroes took from his quiver a handful of arrows, and putting two between his teeth, and one in his bow, waved to us with his hand to keep at a distance." (*Travels in Africa*, p. 99.)

No. 280.—xiv. 4. *Because the ground is chapt, for there was no rain in the earth.*] *Chardin* says, "the lands of the East, which the great dryness there causes to crack, are the ground of this figure, which is certainly extremely beautiful; for these dry lands have chinks too deep for a person to see to the bottom of. This may be observed in the Indies more than any where, a little before the rains fall, and wherever the lands are rich and hard." The prophet's speaking of ploughmen, shews that he refers to the autumnal state of those countries; and if the cracks are so deep from the common dryness of their summers, what must they be when the rains are withheld beyond the usual time which is the case here alluded to?

HARMER, vol. ii. p. 208.

No. 281. xv. 18. *Wilt thou be altogether unto me as a liar, and as waters that fail?*] Mr. *Harmer*, (vol. i.

p. 483.) proposes it as a query, whether in these words the prophet does not allude to a phænomenon mentioned by *Chardin*. "There is a splendour, or vapour," he says, "in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the desert, afflicted with thirst, are drawn on by such appearances, but coming near, find themselves mistaken; it seems to draw back as they advance, or quite vanishes. Q. *Curtius* takes notice of it in speaking of Alexander the Great in Susiana." It must however be left to the determination of the judicious reader, whether this observation is applicable to the passage now cited.

No. 282.—xvi. 6. *Neither shall men lament for them, nor cut themselves, nor make themselves bald for them.*] Cutting the flesh was designed to express grief. The practice was very general. The Jews adopted it, *Jer.* xlviii. 37. It has also been observed in modern times, and at Otaheite, with circumstances remarkably similar to those alluded to by Jeremiah in this passage. There the women wound the crown of their head under the hair, with a shark's tooth. Cutting off the hair is still more general. This they throw on the bier of the dead.

No. 283.—xvi. 8. *Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.*] To make a *funeral feast* was anciently a method of honouring the dead, and is still continued in the East. *Chardin* says, "the oriental christians still make banquets of this kind, by a custom derived from the Jews; and I have been many times present at them among the Armenians in Persia." The seventh verse speaks of those provisions which used to be sent to the house of the deceased, and of those healths which were drank

to the survivors of the family, wishing that the dead may have been the victim for the sins of the family. The same, with respect to eating, is practised among the Moors. Thus the *bread of men*, (*Ezek.* xxiv. 17.) signifies the bread that the neighbours, relations, and friends, sent to mourners. HARMER, vol. ii. p. 137.

No. 284.—xvii. 13. *They that depart from me shall be written in the earth.*] *Peter della Valle* observed a method of writing short-lived memorandums in India, which he thus describes. "I beheld children writing their lessons with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement was full, they put the writing out, and, if need were, strewed new sand from a little heap they had before them, wherewith to write farther." p. 40. One would be tempted to think, says Mr. *Harmer*, (vol. ii. p. 168, *note,)* the prophet Jeremiah had this way of writing in view, when he says of them that depart from God, *they shall be written in the earth.* Certainly it means, in general, soon to be blotted out and forgotten, as is apparent from *Psalm* lxix. 28. *Ezek.* xiii. 9.

No. 285.—xviii. 3. *Then I went down to the potter's house, and behold he wrought a work on the wheels.*] The original word means *stones* rather than *wheels.* Dr. *Blayney*, in a note on this passage, says, "the appellation will appear very proper, if we consider this machine as consisting of a pair of circular stones, placed one upon another like mill-stones, of which the lower was immoveable, but the upper one turned upon the foot of a spindle, or axis, and had motion communicated to it by the feet of the potter sitting at his work, as may be learned from *Ecclus.* xxxviii. 29. Upon the top of this upper stone, which was flat, the clay was

placed, which the potter, having given the stone the due velocity, formed into shape with his hands."

No. 286.—xxii. 14. *I will build me a wide house, and large chambers.*] Marg. *thorough aired.* Several ways of cooling their rooms obtained in Egypt. In some instances it is effected by openings at the top, which let the fresh air in. They make their halls large and lofty, with a dome at the top, which toward the north has several open windows. These are so constructed as to throw the north wind down into the rooms, and effectually to cool them. Other contrivances are adopted to have a thorough circulation of air. Their rooms were ceiled with wood, and were sometimes painted and gilt: to these circumstances the words of the prophet refer. (*Judges* iii. 20.) HARMER, vol. i. p. 164.

No. 287.—xxv. 10. *The sound of the mill-stones.*] "In the East they grind their corn at break of day. When one goes out in a morning, he hears every where the noise of the mill, and this noise often awakens people." (*Chardin.*) He supposes also that songs are made use of when they are grinding. It is very possible then, that when the sacred writers speak of the noise of mill-stones, they may mean the noise of the songs of those who worked them. This earliness of grinding makes the going of Rechab and Baanah to fetch wheat the day before from the palace, to be distributed to the soldiers under them, very natural. (2 *Sam.* iv. 2—7.) They are female slaves who are generally employed at these hand-mills. It is extremely laborious, and esteemed the lowest employment in the house. (*Harmer*, vol. i. p. 250.) Mr. *Park* observed this custom in the interior parts of Africa, when he was invited into a hut by some female natives, in order to shelter him from the inclemency of a very rainy night. While thus em-

ployed, one of the females sung a song, the rest joining in a sort of chorus.

No. 288.—xxv. 10. *The light of the candle.*] The houses of Egypt are never without lights. *Maillet* assures us, (Lett. ix. p. 10.) they burn lamps not only all the night long, but in all the inhabited apartments of an house; and that the custom is so well established, that the poorest people would rather retrench part of their food than neglect it. This remark will elucidate several passages of scripture. In the words above referred to, *Jeremiah* makes the taking away of the light of the *candle* and total destruction the same thing. *Job* describes the destruction of a family amongst the Arabs, and the rendering one of their habitations desolate, after the same manner: *How oft is the candle of the wicked put out, and how oft cometh their destruction upon them!* (*Job* xxi. 17. xviii. 5.) On the other hand, when God promises to give David a lamp always in Jerusalem, (1 *Kings* xi. 36.) considered in this point of view, it is an assurance that his house should never become desolate.

No. 289.—xxv. 16. *And they shall drink, and be moved, and be mad.*] This is an allusion to those intoxicating draughts which used to be given to malefactors just before their execution, to take away their senses. Immediately before the execution began, says the *Talmud*, they gave the condemned a quantity of frankincense in a cup of wine, to stupify him, and render him insensible of his pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost. The foundation of this custom was the command of Solomon, *Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.* (*Prov.* xxxi. 6.) LEWIS's *Origines Heb.* vol. i. p. 72.

No. 290.—xxxi. 19. *I smote upon my thigh.*] In deep mourning it appears to have been one method by which the Jews expressed their sorrow, to smite upon the thigh. This is mentioned as an accompanying circumstance of the repentance of Ephraim. In this manner also was Ezekiel commanded to act, to express that sorrow which should be produced by the divine threatenings against Israel. *(Ezek.* xxi. 12.) The practice was adopted and retained by the Greeks. *Homer* describes his heroes as using this circumstance of grief among others.

——καὶ ὃ πεπλήγὸ μηρὼ. Il. μ'. ver. 162.

So in *Xenophon (Cyrop.* 7.) the brave Cyrus smites his thigh upon receiving the news of the death of his generous friend Abradatas.

No. 291.—xxxii. 11. *So I took the evidence of the purchase, both that which was sealed, according to the law and custom, and that which was open.*] It has greatly perplexed commentators to find out the utility of the *double* evidences of Jeremiah's purchase; possibly the account given of modern practice may illustrate the affair. "After a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made, signed by the notary alone, which is shewn upon proper occasions, and never exhibit the other." According to this account, the two books were the same, the one sealed up with solemnity, and not to be used on common occasions, the other open, and to be used at pleasure. HARMER, vol. ii. p. 277.

No. 292.—xxxiii. 13. *The flocks shall pass again under the hands of him that telleth them.*] The revenues of princes in the East are paid in the fruits and productions of the earth. There are no other taxes upon the peasants. *(Chardin.)* The twelve officers of Solomon,

mentioned 1 *Kings* iv. 7—19, are to be considered as his general receivers. They furnished food for all that belonged to the king; and the having provisions for themselves and attendants seems to have been, in those times of simplicity, all the ordinary gratification his ministers of state, as well as his meaner servants, received. Silver, gold, horses, armour, precious vestments, and other things of value, came to him from other quarters; partly a kind of tribute from the surrounding princes, (1 *Kings* x. 15—25.) partly from the merchants, whom he suffered to pass through his country to and from Egypt and elsewhere, (ver. 15.) partly from his own commerce by the Red Sea. (ver. 22.) The horses and armour he seems to have distributed among the most populous towns, which were to find horsemen, and people to drive chariots, to such a number, when called for; and out of the silver and other precious things that came to him, he made presents upon extraordinary occasions to those that distinguished themselves in his service. (1 *Kings* x. 26, 27.)

Sir J. Chardin supposes *the telling of the flocks* was for the purpose of paying tribute, it being the custom in the East to count the flocks, in order to take the third of the increase and young ones for the king.

HARMER, vol. ii. p. 284.

No. 293.—xxxiv. 5. *So shall they burn odours for thee.*] It was customary among the Jews, at the funeral of their kings, especially of those whose memory they honoured, to prepare *a bed of spices*, as it is called, 2 *Chron.* xvi. 14, which they made a perfume of by burning them, and therein to deposit the body of the deceased prince.

No. 294.—xxxiv. 18. *They cut the calf in twain and passed between the parts thereof.*] It was a customary thing to cut the victim (which was to be offered as a

sacrifice upon the occasion) into two parts, and so placing each half upon two different altars, to cause those who contracted the covenant to pass between both. (*Gen.* xv. 9, 10, 17.) This rite was practised both by believers and heathens at their solemn leagues; at first doubtless with a view to the great Sacrifice, who was to purge our sins in his own blood; and the offering of these sacrifices, and passing between the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the conditions on which it was offered.

This remarkable practice may be clearly traced in the Greek and Latin wrtiers. HOMER has the following expression:

Ὅρκια πιστὰ τάμοντες. Iliad. ii. ver. 124.

Having cut faithful oaths; Eustathius explains the passage by saying, they were oaths relating to important matters, and were made by the division of the victim. See also *Virgil*, Æn. viii. ver. 640.

The editor of the fragments supplementary to Calmet (No. 129.) is of opinion that what is yet practised of this ceremony may elucidate that passage in *Isaiah* xxviii. 15. *We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves. q. d.* We have cut off a covenant sacrifice, a purification offering with death, and with the grave we have settled, so that the scourge shall not injure us. May not such a custom have been the origin of the following superstition related by PITTS? "If they (the Algerine corsairs) at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead marrabot (saint) or other, calling upon

him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, then they go to sacrificing a sheep, (or two or three upon occasion, as they think needful) which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head over-board; and then, with all the speed they can (without skinning, they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea, as a kind of propitiation. Thus those blind infidels apply themselves to imaginary intercessors, instead of the living and true God." (*Travels*, p. 18.) In the case here referred to, the ship passes between the parts thus thrown on each side of it. This behaviour of the Algerines may be taken as a pretty accurate counterpart to that of making *a covenant with death*, and with imminent danger of destruction, by appeasing the angry gods.

Festivities always accompanied the ceremonies attending oaths. Isaac and Abimelech feasted at making their covenant, *Gen.* xxvi. 30. *and he made them a feast, and they did eat and drink.* Gen. xxxi. 54. *Jacob offered sacrifice upon the mount, and called his brethren to eat bread.* This practice was also usual amongst the heathen nations.

No. 295.—xxxvi. 22. *Now the king sat in the winter-house, in the ninth month, and there was a fire on the hearth burning before him.*] In all probability the word translated *hearth* means a kind of brasier, or portable machine, to keep fuel together for burning, such as are still used in the East to keep their rooms warm in winter. Such contrivances were in use among the ancient Greeks, and are called by *Homer* Αμφιτηρες,

Odyss. xix. lin. 63, 64. where he says that Penelope's maids "threw the embers out of the brasiers upon the floor, and then heaped fresh wood on them to afford both light and warmth." (Comp. *Odyss.* xviii. lin. 306—310, 342.) The modern Greeks imitate their ancestors. "There are no chimneys," says Mons. de Guys, "in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance may more conveniently draw near it, This is a very ancient custom all over the East. The Romans had no other, and the Turks adhere to it. This brasier, called Λαμπτηρ, says Hesychius, quoted by Madame D' Acier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod, as at present. Lamps were not used till a long time after." (PARKHURST's *Heb. Lex.* p. 12. 3d edit.)

No. 296.—xxxvii. 15. *Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe, for they had made that the prison.*] "The eastern prisons are not public buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused, in their own houses, they set apart a canton of them for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics." *(Chardin.)* Here the prisoners were treated according to the will of the jailor, with greater or less severity, according as they were able by presents to purchase his favour. When, through the vindictive spirit of their prosecutors, large gifts were made by them to the keeper of the prison, to induce him to adopt harsh measures with the prisoners, their sufferings were

often extremely great. These circumstances place in a strong light those passages which speak of the *sighing* of the prisoner, and its coming before God.

HARMER, vol. ii. p. 273.

No. 297.—xliv. 17. *To pour out drink offerings to the queen of heaven.*] *Chardin* says, that it is the custom in Mingrelia and Georgia, and some other eastern countries, for people, before they begin a feast, to go out abroad, and with eyes turned to heaven to pour out a cup of wine on the ground. From the Ethiopic version it is probable that the same custom prevailed in Ethiopia. This may be considered as a picture of what the idolatrous Israelites did when they poured out drink offerings to the queen of heaven: what Jacob did more purely in the patriarchal times, when he poured out a drink offering on the pillar he set up, (*Gen.* xxxv. 14.) but it does not follow that any thing of this sort was done in their common feasts. The modern Jews, when they annually celebrate the deliverance of their forefathers in Egypt, take a cup of salvation, and call upon the name of the Lord, singing a portion of the book of Psalms; but they drink the wine, and do not pour it upon the ground; nor do they practise this effusion of wine in their more common feasts. BUXTORFII *Syn. Jud.* cap. 12.

HARMER, vol. i. p. 391.

No. 298.—xlviii. 11. *Emptied from vessel to vessel.*] From a remark of the *Abbé Mariti*, it appears to be an usual practice in Cyprus to change the vessels in which their wine is kept. This is done to improve it. He says, (*Travels*, vol. i. p. 227.) "these wines are generally sold on the spot, at the rate of so much per load. Each load contains sixteen jars, and each jar five bottles Florence measure. When the wine is brought from the country to town, it must be put into casks, in which

there are dregs, and it is to be remarked that nothing tends more to bring it to perfection, than to draw it off into another vessel, provided this is not done until a year after it has been put into the casks."

Chardin says, "they frequently pour wine from vessel to vessel in the East; for when they begin one, they are obliged immediately to empty it into smaller vessels, or into bottles, or it would grow sour."

HARMER, vol. i. p. 392.

No. 299.—xlviii. 28. *Like the dove that maketh her nest in the sides of the hole's mouth.*] Where art intervenes not, pigeons build in those hollow places nature provides for them. A certain city in Africa is called Hamam-et, from the wild pigeons that copiously breed in the adjoining cliffs; and in a curious paper relating to Mount Ætna (*Phil. Trans.* vol. lx.) which mentions a number of subterraneous caverns there, one is noticed as being called by the peasants, la Spelonca della Palomba, from the wild pigeons building there nests therein. (*Sol. Song* ii. 14.) Though Ætna is a burning mountain, yet the cold in these caverns is excessive: this shews that pigeons delight in cool retreats, and explains the reason why they resort to mountains which are known to be very cold even in those hot countries. The words of the Psalmist, *flee as a bird to your mountain*, without doubt refer to the flying of doves thither when frightened by the fowler. Dove-houses, however, are very common in the East. Of Kefteen, a large village, *Maundrell* (p. 3.) says, there are more dove cots than other houses. In the southern part of Egypt, the tops of their habitations are always terminated by a pigeon house. *Isaiah* lx. 8. HARMER, vol. i. p. 222.

No. 300.—xlix. 8. *Dwell deep.*] When the Arabs have drawn upon themselves the resentment of the

more fixed inhabitants of those countries, and think themselves unable to stand against them, they withdraw into the depths of the great wilderness, where none can follow them. (*Diodorus Siculus*, lib. xix. p. 722. *Niebuhr*, vol. ii. p. 199.) Thus also very expressly *M. Savary*; (tom. ii. p .8.) "always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, load their camels with them, ravage the flat country, and, loaded with plunder, *plunge* into the burning sands, whither none can pursue them, and where they alone can dwell." Is it not then most probable that the *dwelling deep*, mentioned in these words, means their plunging far into the deserts, rather than going into deep caves and dens, as has been most commonly supposed? This explanation is also strongly confirmed by verse 30, *Flee, get you far off, dwell deep.*

HARMER, vol. i. p. 101.

No. 301.—li. 44. *The wall of Babylon shall fall.*] "We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon; nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed or beat up with straw, to make the parts cohere, and dried only in the sun. This is their method of making bricks. The walls of the city were built of the earth dug out on the spot, and dried upon the place; by which means both the ditch and the wall were at once formed, the former furnishing materials

for the latter. That the walls of Babylon were of this kind is well known; and *Berosus* expressly says, (*apud Joseph. Antiq.* 11.) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their height, which seems to have been no more than was absolutely necessary. *Maundrell*, speaking of the garden walls of Damascus, says, "they are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick;" and afterwards speaking of the walls of the houses, says, "from this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire," (p. 124.) When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences, namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth." *Bp.* LOWTH's *note on Isaiah* xiii. 19.

No 302.—LAMENTATIONS i. 3.

All her persecutors overtook her between the straits.

It was the practice with those who hunted wild beasts to drive them, if possible, into some *strait* and *narrow* passage, that they might more effectually take them, as in such a situation an escape could hardly be effected. It is to this circumstance that the prophet alludes in these words. The same metaphor is supposed also to occur in *Psalm* cxvi. 3. *The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.*

No 303.—iv. 5. *They that were brought up in scarlet embrace dunghills.*] On account of the scarcity of fuel, ovens are commonly heated with horse or cow-dung. *D'Arvieux (Voy. dans la Pal.* p. 193.) says, that the people are very careful to lay up a stock of it for consumption, and that he saw the children gather, and clap it against a wall to dry. As it could not remain so during the rainy season, Mr. *Harmer*, (vol. i. p. 256.) conceives that it might usually be collected together in some outhouse when properly prepared, where the wretched wanderer, spoken of by the prophet in these words, might take refuge, and thus be said to *embrace dunghills*. (1 *Sam.* ii. 8.)

No. 304.—v. 4. *Our wood is sold unto us.*] The woods of the land of Israel being from very ancient times *common*, the people of the villages, which had no trees growing in them, supplied themselves with fuel out of those wooded places, of which there were many anciently, and several that still remain. This liberty

of taking wood *in common*, the Jews suppose to have been a constitution of Joshua, of which they give us ten. The first, giving liberty to an Israelite to feed his flock in the woods of any tribe. The second, that it should be free to take wood in the fields any where. (Vide *Reland Pal.* p. 261.) But though this was the ancient custom in Judea, it was not so in the country into which they were carried captives; or if this text of Jeremiah respects those that continued in their own country for a while under Gedaliah, as the 9th verse insinuates, it signifies that their conquerors possessed themselves of these woods, and would allow no fuel to be cut down without leave, and that leave was not to be obtained without money. It is certain that, presently after the return from the captivity, timber was not to be cut without leave. (*Neh.* ii. 8.) HARMER, vol. i. p. 460.

No. 305.—EZEKIEL iv. 7.

Thine arm shall be uncovered.

Among other rites of mourning made use of by the oriental Jews in the time of St. *Jerome*, was the beating of their arms with such vehemence as to render them black and blue. It will not then be an unnatural supposition to consider Ezekiel's uncovering of his arm, when he was personating the Jewish people at the time Jerusalem was besieged, as the exposing the bruises of lamentation he had inflicted on that part. *Jerome* tells us, that on the return of the day on which Jerusalem was taken by the Romans and demolished, the Jews annually assembled in great numbers, many of them decrepit old women and aged men in rags, bearing the marks of God's displeasure both in their persons and dress, and while the memorial of the death and resurrection of the Lord appeared with great splendour, and the figure of the cross shone on the top of Mount Olivet, these miserable people mourned over the ruins of their temple; and though their cheeks were covered with tears, their arms black and blue, and their hair all in disorder, the soldiers demanded money of them for the liberty of protracting their lamentations a little longer.

Harmer, vol. iii. p. 413.

No. 306.—iv. 9. *Millet.*] This is a kind of plant, which perhaps derives its name from its *thrusting* forth such a quantity of grains. Thus in Latin it is called *milium*, as if one stalk bore a thousand grains. (*Martinii Lex.*) It is doubtless the same kind of grain as that which is called in the East *durra*, which now according to *Niebuhr*, is a kind of *millet*, and when made into bad

bread with camels milk, oil, butter, or grease, is almost the only food which is eaten by the common people in Arabia Felix. He further says, "I found it so disagreeable, that I should willingly have preferred to it plain barley bread." (*Description de l' Arabie*, p. 45. 135.) This remark appears to illustrate the passage of Ezekiel here referred to.

No. 307.—viii. 7. *A hole in the wall.*] Caves, and other similar subterraneous recesses, consecrated to the worship of the sun, were very generally, if not universally, in request among nations where that superstition was practised. The mountains of Chusistan at this day abound with stupendous excavations of this sort. Allusive to this kind of cavern temple, and this species of devotion, are these words of Ezekiel. The prophet in a vision beholds, and in the most sublime manner stigmatizes the horrible idolatrous abominations which the Israelites had borrowed from their Asiatic neighbours of Chaldæa, Egypt, and Persia. *And he brought me*, says the prophet, *to the door of the court; and when I looked, behold,* A HOLE IN THE WALL. *Then said he unto me, son of man, dig now in the wall; and, when I had digged in the wall, behold, a door. And he said unto me, go in,* (that is, into this CAVERN TEMPLE) *and behold the wicked abominations that they do there. So I went in, and saw, and behold, every form of creeping things, and abominable beasts, and* ALL THE IDOLS *of the house of Israel, were* PORTRAYED UPON THE WALL ROUND ABOUT. In this subterraneous temple were *seventy men of the ancients of the house of Israel*, and their employment was of a nature very nearly similar to that of the priests in Salsette. THEY STOOD WITH EVERY MAN HIS CENSER IN HIS HAND, AND A THICK CLOUD OF INCENSE WENT UP. *Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do* IN THE DARK, *every man*

in the CHAMBERS OF HIS IMAGERY? In Egypt, to the particular idolatry of which country, it is plain, from his mentioning *every form of creeping things and abominable beasts*, the prophet in this place alludes, these dark secluded recesses were called MYSTIC CELLS, and in them were celebrated the secret mysteries of Isis and Osiris, represensed by the quadrupeds sacred to those deities.

MAURICE'S *Indian Antiquities*, vol. ii. p. 212.

No. 308.—viii. 14. *Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold there sat women weeping for Tammuz.*] The ancient Greeks used to place their dead near the doors of their houses, and to attend them there with mourning. (POTTER'S *Archaeol. Græc.* b. iv. cap. 3.) *Chandler* observed the continuance of this custom when travelling in Greece. "A woman was sitting at Megara, with the door of her cottage open, lamenting her dead husband aloud." (p. 195.) The *weeping for Tammuz* is described as performed near a door of the temple, perhaps with a view to such a custom. Possibly the mourning of Israel at the door of each of their tents, in the wilderness, which so much displeased Moses, was a bewailing of their relations, as if actually dead, which they might apprehend would be the sure consequence of their wandering there without any support but manna.

HARMER, vol. iii. p. 378.

No. 309.—viii. 17. *They put the branch to their nose.*] This expression undoubtedly alludes to some particular ceremony belonging to their idolatrous worship. Mr. *Lowth* (on the prophets) says, the words may refer to a custom among the idolaters of dedicating a branch of laurel, or some other tree, to the honour of the sun, and carrying it in their hands at the time of their worship. LEWIS (*Origines Hebræa*, vol. iii. p. 4.)

observes, that the most reasonable exposition is, that the worshipper, with a wand in his hand, would touch the idol, and then apply the stick to his nose and mouth, in token of worship and adoration.

No. 310.—ix. 4. *Mark upon the foreheads.*] Mr. *Maurice*, speaking of the religious rites of the Hindoos, says, before they can enter the great pagoda, an "indispensible ceremony takes place, which can only be performed by the hand of a brahmin; and that is, the impressing of their foreheads with the *tiluk*, or mark of different colours, as they may belong either to the sect of Veeshnu, or Seeva. If the temple be that of Veeshnu, their foreheads are marked with a longitudinal line, and the colour used is vermilion. If it be the temple of Seeva, they are marked with a parallel line, and the colour used is turmeric, or saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied in proportion to their superior or inferior rank. In regard to the *tiluk*, I must observe, that it was a custom of very ancient date in Asia, to mark their servants in the forehead. It is alluded to in these words of Ezekiel, where the Almighty commands his angels to *go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof.* The same idea occurs also in *Rev.* vii. 3.

Indian Antiquities, vol. v. p. 82.

No. 311.—xiii. 18. *That sew pillows to arm-holes.*] In Barbary and the Levant they "always cover the floors of their houses with carpets; and along the sides of the wall or floor, a range of narrow beds or mattrasses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattrasses—

indulgences that seem to be alluded to by the *stretching of themselves upon couches*, and by the sewing of pillows to arm-holes." (*Amos* vi. 4. SHAW's *Trav.* p. 209. 2d edit.) But Lady *M. W. Montague's* description of a Turkish lady's apartment throws still more light on this passage. She says, (*Letter* 32, vol. ii. p. 55.) "The rooms are all spread with Persian carpets, and raised at one end of them, about two feet. This is the sopha, which is laid with a richer sort of carpet, and all round it, a sort of couch, raised half a foot, covered with rich silk according to the fancy or magnificence of the owner. Round about this are placed, standing against the walls, two rows of cushions, the first very large, and the rest little ones. These seats are so convenient and easy, that I believe I shall never endure chairs again as long as I live." And in another place (*Letter* 33, vol. ii. p. 68.) she thus describes the fair Fatima: "On a sopha raised three steps, and covered with fine Persian carpets, sat the kahya's lady, leaning on cushions of white satin embroidered. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour."

No. 312.—xiii. 19. *Pieces of bread.*] At Algiers they have public bakehouses for the people in common, so that the women only prepare the dough at home, it being the business of other persons to bake it. Boys are sent about the streets to give notice when they are ready to bake bread; "upon this the women within come and knock at the inside of the door, which the boy hearing makes toward the house. The women open the door a very little way, and hiding their faces, deliver the cakes to him, which, when baked, he brings to the door again, and the women receive them in the same manner as they gave them." This is done almost every day, and they give the boy a *piece*, or *little cake*, for the

baking, which the baker sells. (PITT's *Travels*, p. 65.) This illustrates the account of the false prophetesses receiving as gratuities *pieces of bread*: they are compensations still used in the East, but are compensations of the meanest kind, and for services of the lowest sort.

HARMER, vol. i. p. 270.

No. 313.—xxi. 21. *For the king of Babylon stood at the parting of the way.*] Heb. *mother of the way*. It is a common thing among the people of the East to denominate a man the *father* of a thing for which he is remarkable. It appears also that both people and places may in like manner be called the *mother* of such things for which they are particularly noticed. Thus *Niebuhr* tells us, that the Arabs call a woman that sells butter *omm es sübbet*, the *mother* of butter. He also says, that there is a place between Basra and Zobeir, where an ass happened to fall down, and throw the wheat with which the creature was loaded into some water, on which account that place is called to this day, *the mother of wheat*. (*Voy. en Arabie*, tom. i. p. 263.)

In like manner, in the *Bibliotheque Orientale* of *D'Herbelot*, (p. 686, 358.) *omm alketab*, or *the mother of books*, signifies the book of the divine decrees: and at other times the first chapter of the Koran. The *mother of the throat* is the name of an imaginary being (a fairy) who is supposed to bring on and cure that disorder in the throat, which we call the quinsy. In the same collection we are told, that the acacia, or Egyptian thorn, is called by the Arabians the *mother of satyrs*, because these imaginary inhabitants of the forests and deserts were supposed to haunt under them. After this we shall not at all wonder when we read of Nebuchadnezzar's standing in the *mother of the way*, a remarkable place in the road, where he was to determine whether

he would go to Jerusalem, or to some other place, one branch of the road pointing to Jerusalem, the other leading to a different town.

HARMER, vol. iv. p. 442.

No. 314.—xxi. 21. *He made his arrows bright.*] This was for the purpose of divination. *Jerome* on this passage says, "that the manner of divining by arrows was thus. They wrote on several arrows the names of the cities they intended to make war against, and then putting them promiscuously all together into a quiver, they caused them to be drawn out in the manner of lots, and that city whose name was on the arrow first drawn out was the first they assaulted." A method of this sort of divination, different from the former, is worth noticing. *Della Valle* says, (p. 276.) "I saw at Aleppo a Mahometan, who caused two persons to sit upon the ground, one opposite to the other, and gave them four arrows into their hands, which both of them held with their points downward, and as it were in two right lines united one to the other. Then, a question being put to him about any business, he fell to murmur his enchantments, and thereby caused the said four arrows of their own accord to unite their points together in the midst, (though he that held them stirred not his hand) and, according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary." This practice the writer refers to diabolical influence.

The method of divination practised by some of the idolatrous Arabs, but which is prohibited by the Koran, is too singular to be unnoticed. "The arrows used by them for this purpose were like those with which they cast lots, being without heads or feathers, and were kept in the temple of some idol, in whose presence they were

consulted. Seven such arrows were kept at the temple of Mecca: but generally in divination they make use of three only, on one of which was written, my Lord hath commanded me; on another, my Lord hath forbidden me; and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprize in question: if the second, they made a contrary conclusion; but, if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others. These divining arrows were generally consulted before any thing of moment was undertaken, as when a man was about to marry, or about to go a journey, or the like."

SALE's *Koran, Preliminary Discourse*, p. 168.

No. 315.—xxiii. 15. *Dyed attire.*] "The high priest of Mithra wore a linen tiara, or mitre, of great magnitude, and rolled round several times, in imitation of the convolutions of the orbs. Possibly the name of *mitre* might be primarily derived from this high conical cap worn in the rites of Mithra, which was also covered with rays, and painted with various devices. It is to these caps that Ezekiel alludes when he ridicules the ornaments that decorated the gods of the Sabian idolaters, which he calls, *the images of the Chaldeans portrayed upon the walls with vermilion, girded with girdles upon their loins, and exceeding in* DYED ATTIRE *upon their heads.* The brahmins and their deities, to this day, wear the mystic belt, or girdle; and it has been observed, from ancient travellers, that they formerly wore a cap or turban of white muslin, folded round the head in such a manner as that the extremities of the folds exhibited to the spectator the appearance of the two horns of a cow, that is, of the moon in her increase."

MAURICE's *Indian Antiquities*, vol. v. p. 233.

No. 316.—xxiii. 12—16.] "The Egyptians and Ethiopians were the undoubted descendants of Ham; so possibly might be the Hindoos, and consequently all must be supposed to have been infected with the original idolatry of Chaldæa, that primeval country, where their ancestors so long resided. This passage of Ezekiel will elucidate the superstitious rites practised in the mystic cell of Egypt, and of the sculptures portrayed on the walls, both of those cells, and the caves of India. Whoever attentively considers what, from various authors, and some of such unimpeachable veracity, as *Neibuhr*, *Hunter*, and *Perron*, has been related concerning the splendid regal ornaments that decorate the head and neck; the zones, jewelled or serpentine, that gird round the waist of the Indian statues; whoever, in India, has seen the profusion of vermilion or saffron, with which, according to his cast, the devout Hindoo marks both his own forehead and that of the deity he adores, must agree with me, that no allusion to these ornaments can be apparently more direct, and no description of the images themselves more accurate, than this of Ezekiel. Under the character of AHOLIBAH, an abandoned prostitute, does JEHOVAH thus parabolically stigmatize the idolatrous devotion of the apostate Judah. *She doated upon the Assyrians, her neighbours; captains and rulers, clothed most gorgeously—and, when she saw men portrayed upon the walls, the images of the Chaldæans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity; then, as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them unto Chaldea.* And again, towards the close of the same chapter it is said, *Moreover this they have done unto me;* WHEN THEY HAD SLAIN THEIR CHILDREN TO

THEIR IDOLS; *then they came, the same day, unto my sanctuary to profane it.—And, furthermore, ye have sent for men to come from far, unto whom a messenger was sent, and, lo! they came, for whom* THOU DIDST WASH THYSELF, (that is, perform ablutions) PAINTEDST THINE EYES, AND DECKEDST THYSELF WITH ORNAMENTS, *and sattest upon a stately bed, with a* TABLE (that is, an altar) PREPARED BEFORE IT, WHEREUPON THOU HAST SET MINE INCENSE AND MINE OIL. *And a voice of a multitude, being at ease, was with her, and with the men of the common sort were brought Sabians* (that is worshippers of the planets) *from the wilderness,* WHO PUT BRACELETS UPON THEIR HANDS, AND BEAUTIFUL CROWNS UPON THEIR HEADS."

MAURICE's *Indian Antiquities*, vol. ii. p. 375.

No. 317.—xxiii. 40. *Thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments.*] *Chardin* supposes that the decorations and attitude which the prophet gives to Aholibah are those of a bride. "It is precisely after this manner the bride receives her husband in Asia. They carry her to a bath, they afterwards adorn her magnificently, they paint, they perfume her, they carry her to the nuptial chamber, and they place her upon a bed."

HARMER, vol. ii. p. 123.

No. 318.—xxiv. 17. *Put on thy shoes upon thy feet.*] When Ezekiel was commanded to abstain from mourning, he was ordered among other things to put his *shoes on his feet.* This was certainly contrary to the practice of the Jews, and was therefore the more remarkable. *Addison*, in his account of the modern mourning of the Jews in Barbary, says, "the relations of the deceased, for seven days after the interment, stir not abroad, or if

by some extraordinary occasion they are forced to go out of doors, it is *without shoes;* which is a token with them, that they have lost a dear friend." p. 218.

No. 319.—xxiv. 17. *Cover not thy lips.*] Dean *Addison*, in his account of the Jews of Barbary (p. 218.) thus describes one of their mourning rites. "They return from the grave to the house of the deceased, where one, who as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead. And by this the mourner is said to testify that he was ready to die with his friend. And thus muffled the mourner goes for seven days; during which time the rest of his friends come twice every twenty-four hours to pray with him." This certainly explains what is meant by covering the lips, or the mouth, from which Ezekiel was commanded to abstain. The same rite was to be made use of by the leper when pronounced such by the priest. *(Levit.* xiii. 45.*)*

No. 320.—xxvi. 14. *Tyre shall be as the top of a rock, a place for fishers to dry their nets on.*] This city standing in the sea, upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, ch. xxvi, xxvii, xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one intire house left. Its present inhabitants are only a few wretches, harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem to be preserved in this place by divine providence, as a visible argument how God has fulfilled his word concerning Tyre. MAUNDRELL, *Journey*, p. 48.

No 321.—xxviii. 14. *Thou art the anointed cherub that covereth.*] This has been considered as a very obscure epithet to apply to the prince of Tyre, and great difficulties have occurred in explaining the meaning of the expression. It has been apprehended by some critics to be an allusion to the posture of the cherubic figures that were over the ark, (*Exod.* xxv. 20.) and by others to signify the protection which this prince afforded to different neighbouring states. But the first of these interpretations is set aside by considering that the prophet evidently refers to a *living* cherub, not the posture of the image of one made of gold, or of an olive tree. As to the other construction, it is inadmissible, because it does not appear from the prophecies that Tyre was remarkable for defending its neighbours, but rather the contrary. (*Ezekiel* xxvi. 2, 3.) Mr. *Harmer* (vol. iii. p. 333.) proposes a new, and probably a just elucidation of this passage. He observes that *takhtdar* is a Persian word, which properly signifies a precious carpet, which is made use of for covering the throne of the kings of Persia: and that this word is also used as an epithet by which the Persians describe their princes, on account of their being possessed of this throne. The prophet Ezekiel may with the same view give this appellation to the prince of Tyre. Such an application of it is certainly no more than strictly reconcileable to the eastern taste. This explanation also answers to the rest of the imagery used in this passage.

No. 322.—xxxii. 27. *They have laid their swords under their heads.*] "In Mingrelia they all sleep with their swords under their heads, and their other arms by their sides: and they bury them in the same manner, their arms being placed in the same position." (*Chardin.*) *Bochart* supposes that Meshech and Tubal mean Mingrelia. This seems to have been an ancient method of

honouring the dead. In the present instance, the meaning of the prophet is, that they shall be without the usual martial solemnites, with which the people of that country honoured their dead.

HARMER, vol. ii. p. 138.

No. 323.—xxxiii. 25. *Ye eat with the blood.*] This was forbidden several times in the law, as being a rite the heathens used in the sacrifices which they offered to their idols, as SPENCER (*de Legib. Heb.* lib. ii. cap. 11.) proves at large. He also brings many arguments to shew that the Hebrew phrase should be translated, *near the blood*, in allusion to the idolatrous rite of pouring the blood of the slain beast into a vessel or pit, and then eating part of the sacrifice just by it.

No. 324.—xxxiii. 26. *Ye stand upon your sword.*] You make your strength the law of justice, according to the character given of ungodly men. (*Wisdom* ii. 11.) SPENCER (*de Legib. Heb.* lib. ii. cap. 11.) thinks that the expression alludes to a custom of the heathens, who put the blood of their sacrifices into a vessel or pit, in order to call up and consult evil spirits, and then stood with their swords drawn, to keep the demons off from doing them any harm.

No. 325.—xxxiii. 30. *Thy people still are talking against thee by the walls.*] Severe as sometimes the cold weather is in the East, *Russell* observes, that even in the depth of that season, when the sun is out, and there is no wind, it is warm, nay sometimes almost hot, in the open air; and *Pococke* informs us, that the people there enjoy it, for the Coptics spend their holidays in sauntering about, and sitting under their walls in winter, and under shady trees in summer. *Trav.* i. p. 176.) This doubtless is to be understood of the poorer sort,

who have no places more proper for conversations with their friends; the better houses having porches with benches on each side, where the master of the family receives visits, and dispatches business. These circumstances greatly illustrate the words of Ezekiel, *Also thou son of man, the children of thy people are still talking against thee*, or rather, *concerning thee, by the walls, and in the doors of the houses*, &c. HARMER, vol. i. p. 23.

No. 326.—xxxiv. 25. *They shall dwell safely in the wilderness, and sleep in the woods.*] The eastern shepherds frequently lie abroad in the fields with their flocks, during the night, without a tent to shelter them. *Chardin*, thus describes an occurrence in his first excursion from Smyrna, (p. 157.) "About two in the morning, our whole attention was fixed by the barking of dogs, which, as we advanced, became exceedingly furious. Deceived by the light of the moon, we now fancied we could see a village, and were much mortified to find only *a station of poor goat-herds*, without even a shed, and nothing for our horses to eat. They were lying, wrapped in their thick capots, or loose coats, by some glimmering embers among the bushes in a dale, under a spreading tree by the fold.—The tree was hung with rustic utensils; the she-goats, in a pen, sneezed, and bleated, and rustled to and fro. The shrubs by which our horses stood were leafless, and the earth bare." This account may stand as a comment on the words of Ezekiel: *I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.*

No. 327.—xliii. 8. *Thresholds.*] The threshold of the palace of a living prince, and that of a person de-

ceased, held in great esteem, are supposed to be the places where those who proposed to do them honour prostrated themselves, touching them with their foreheads in token of solemn reverence. Probably, for this reason, Ezekiel calls the sanctuary, the *threshold of God*, and temples of idols, their thresholds. It is certain the modern Persians make the threshold in particular the place where their devotees pay their reverence to their entombed saints. Thus immediately after the 6th distich, inscribed on the front of the famous tomb at Com, follows this, "Happy and glorious is the believer, who through reverence shall prostrate himself with his head *on the threshold* of this gate, in doing which he will imitate the sun and the moon." (*Chardin*, tom. i. p. 203.)

No. 328.—xliv. 2. *This gate shall be shut.*] Amongst other instances of the extreme distance and profound awe with which eastern majesty is treated, *Chardin* says, (tom. iii. p. 69.) "It is a common custom in Persia, that when a great man has built a palace, he treats the king and his grandees in it for several days; then the great gate of it is open: but when these festivities are over, they shut it up never more to be opened. This account may serve as a comment on the words of Ezekiel: *Then said the Lord unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord God of Israel hath entered in by it, therefore it shall be shut. It is for the prince.*

HARMER, vol. iii. p. 329.

No. 329.—xlv. 12. *The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh.*] This singular method of reckoning, adopted by Ezekiel, is perfectly conformable to the general

practice; for *Chardin* says, "it is the custom of the East, in their accounts and reckonings of a sum of money, to specify the different parts of which it is composed: talking after this manner; I owe twenty-five, of which the half is twelve and one half, the quarter six and one fourth, &c. HARMER, vol. ii. p. 512.

No. 330.—DANIEL i. 8.

But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat.

It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgment that every thing which they enjoyed was their gift. These oblations were called *libamina* among the Romans, so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean or polluted. (*Ezek.* iv. 13. *Hos.* ix. 3. compared with *Acts* xv. 20.)

No. 331.—ii. 4. *O king live for ever.*] This ancient wish and address to the throne seems most manifestly to have taken its rise from an ancient and original apprehension, that those who could obtain favour and mercy through the promised Messiah would *really* live for ever, and have not only as great, but greater powers to be useful hereafter, than they have had on earth.

King's *Morsels of Criticism*, vol. i. p. 469.

No. 332.—v. 13. *Then was Daniel brought before the king.*] *Chardin* gives an account of a very singular kind of honour paid the Persian princes after their deaths—that it was usual to drive their physicians and astrologers from court. This he supposes to be of great antiquity, and to have been the cause of Daniel's absence when

Belshazzar saw the hand writing his doom on the wall, which writing no body that was then with him could explain. Daniel was not, it is certain, only occasionally absent from this solemnity, which was conducted in a manner affronting to the God of Israel; for it appears from verse 13. that he was not at all personally known to Belshazzar. This has been supposed to have been owing to his having been a vicious and a weak prince. *Chardin* supposes, on the other hand, that the ceremonial of the Persian court required it. The first reason hardly accounts for his absence, since weak and vicious as he might be, Nicotris, his mother, who appears to have been no stranger to the great abilities of Daniel, who is said to have been a lady of great wisdom, and who is believed to have had the chief management of affairs, might have employed Daniel in matters of state, which, in all probability, considering his eminence, would have made him known to the king; he did not however know him; she did not therefore employ Daniel. From the queen mother's recommending Belshazzar to consult Daniel, I collect, says *Chardin*, that Daniel had been *mazouled* (displaced) at the death of the king; for in the East, when the king dies, the physicians and astrologers are displaced; the first, for not having driven away death; and the other, for not having predicted it.

HARMER, vol. ii. p. 165.

No. 333.—v. 27. *Thou art weighed in the balances.*] From the following extract it will appear that there is an allusion in these words, which will justify a literal interpretation of them. "The first of September, (which was the late mogul's birth-day) he, retaining an ancient yearly custom, was in the presence of his chief grandees weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admitted but by special leave. The

scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels, (as they say) but, I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. (*Dan.* v. 27.) By his weight, (of which his physicians yearly keep an exact account) they presume to guess of the present estate of his body, of which they speak flatteringly, however they think it to be." Sir THOMAS ROWE's *Voyage to India.*

No. 334.—v. 29. *They clothed Daniel with scarlet.*] This was designed to honour Daniel, and certainly was, according to the custom of the East, a ceremony highly expressive of dignity. To come out from the presence of a superior in a garment different from that in which the person went in, was significant of approbation and promotion. Whether it was the precise intention of this clothing to declare Daniel's investiture with the dignity of the third ruler of the kingdom, or whether it was an honorary distinction, unconnected with his advancement, cannot be absolutely decided, because caffetans, or robes, are at this day put on people with both views. *Chardin* has a passage, from which it appears how easy it is immediately to put a garment on a person they intend to honour, answerable to that degree of honour they design to do him, let it be what it will. After having observed, that in Persia and the Indies they not only give a vestment, but a complete suit of clothes, when they would do a person more honour than com-

mon, contrary to what is practised in Turky and China, he goes on to observe, that these presents of vestments are only from superiors to inferiors, not from equals to equals, nor from the mean to the great. Kings constantly give them to ambassadors, residents, and envoys, and send them to princes who are their tributaries, and pay them homage. They pay great attention to the quality or merit of those to whom these vestments or habits are given; they are always answerable to their rank. Those that are given to their great men have, in like manner, as much difference as there is between the degrees of honour they possess in the state. The kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. The intendant of the wardrobes (which they call kalaat kone, that is, the house of kalaats, that being the name given those vestments that are made presents of) sends one of them to the person the great master orders, and of that kind the order directs. More than forty taylors are always employed in this house. This difference of vestments, as to the stuff they are made of, is not observed in Turkey; there they are pretty much alike in point of richness, but they give more or fewer, according to the dignity of the persons to whom they are presented, or the degree in which they would caress them. There are ambassadors who have received twenty-five or thirty of them for themselves and attendants; and several are given to one person, respect being had to the place he holds. In the year 1675, the king of Persia having returned answer to the agents of the grandson of Teimuras-can, the last king of Iberia, (who solicited his return to court, and was then in Muscovy) that he should be welcome, and this young prince having come to the frontiers, his majesty sent one of his officers to bring him to him, and to defray his expences, with

a very rich present, in which, among other things, were five complete suits of clothes.

HARMER, vol. ii. p. 85.

No. 335.—viii. 5. *An he-goat.*] A goat is very properly made the type of the Grecian or Macedonian empire, because the Macedonians at first, about 200 years before Daniel, were denominated, *Ægeadæ*, or the *goat's* people; and upon this occasion, as heathen authors report: Caranus, the first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterwards, seeing an herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city *Ægeæ*, or the Goat's Town, and the people *Ægeadæ*, or the Goat's People. The city Ægeæ was likewise the usual burying place of the Macedonian kings. It is also very remarkable, that Alexander's son by Roxana was named Alexander Ægus, or the son of the goat; and some of Alexander's successors are represented in their coins with goat's horns.

Bp. NEWTON *on the Prophecies*, vol. ii. p. 29.

No. 336.—HOSEA iii. 2.

An homer of barley.

CHARDIN observed in the East that in their contracts for their temporary wives, (which are known to be frequent there) there is always the formality of a measure of corn mentioned, over and above the sum of money which is stipulated. This will perhaps account for Hosea's purchasing a woman of this sort for fifteen pieces of silver and a certain quantity of barley.

HARMER, vol. ii. p. 573.

No. 337.—iv. 12. *Their staff declareth unto them.*] The method of divination alluded to by the prophet in these words, is supposed to have been thus performed. The person consulting measured his staff by spans, or by the length of his finger, saying, as he measured, "I will go, or, I will not go; I will do such a thing, or, I will not do it;" and as the last span fell out, so he determined. Cyril and Theophylact, however, give a different account of the matter. They say that it was performed by erecting two sticks, after which they murmured forth a certain charm, and then according as the sticks fell, backwards or forwards, towards the right or left, they gave advice in any affair.

No. 338.—ix. 10. *The first ripe in the fig-tree at her first time.*] "In Barbary, and no doubt in the hotter climate of Judea, after mild winters, some of the more forward trees will now and then yield a few ripe figs, six weeks or more before the full season. Such is probably the allusion in this place." SHAW's *Travels*, p. 142.

No. 339.—xi. 2. *Graven images.*] "We read frequently of graven images, and of molten images, and the words are become so familiar, as names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems not advisable to change them for others, that might more exactly correspond with the original. The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver: nor was the molten image an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or sometimes perhaps of an inferior metal; and in this finished state it was called a graven image (*i. e.* a carved image,) in reference to the inner solid figure of wood, and a molten (*i. e.* an overlaid, or covered) image, in reference to the outer metalline case or covering. Sometimes both epithets are applied to it at once. *I will cut off the graven and molten image.* (*Nahum* i. 14.) Again, *What profiteth the graven and molten image?* (*Hab.* ii. 18.) The English word *molten* conveys a notion of melting, or fusion. But this is not the case with the Hebrew word for which it is given. The Hebrew signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on matalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image, (*Judges* xvii. 3.); and that we read in *Isaiah* xl. 19. of a workman *that melteth a graven image;* and in another place (cap. xliv.) we find the

question, *who hath molten a graven image?* In these two passages the words should be *overlayeth*, and *overlaid*."
Bp. HORSLEY's *Hosea*, p. 134.

No. 340.—xiv. 5. *I will be as the dew unto Israel.*] The earth, while it supplies the various plants which grow upon it, is supplied for that purpose very much by the dew, which is full of oleaginous particles. "The dews seem to be the richest present the atmosphere gives to the earth; having, when putrefied in a vessel, a black sediment like mud at the bottom; this seems to cause the darkish colour to the upper part of the ground; and the sulphur which is found in the dew may be the chief ingredient of the cement of the earth, sulphur being very glutinous, as nitre is dissolvent. Dew has both these." (TULL's *Husbandry*, c. 6.) A lively comment this upon the promise in this passage, *I will be as the dew unto Israel.*

No. 341.—JOEL i. v.

Howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

THAT old wine was most esteemed in the East is clear from the words of our Lord. *No man also having drank old wine, straightway desireth new, for he saith the old is better. (Luke* v. 39.*)* By a false translation in these words of Joel, *new* is put instead of *sweet* wine. Wine of this sort, as appears from the ancient eastern translators of the Septuagint, was chiefly esteemed formerly; for that which our version renders, *royal wine in abundance, according to the state of the king, (Esth.* i. 7.*)* they translate much and *sweet* wine, such as the king himself drank. A remark that *Russel* makes on the white wines of Aleppo may help to explain this. They are palatable, but thin and poor, and seldom keep sound above a year. *(Hist. of Aleppo,* p. 19.) Such, however, as were capable of being kept till they were old, and which those that loved drinking desired, were those of the *sweet* sort, and consequently proper subjects for the threatening of the prophet. But what completes and finishes the illustration of this passage is a curious observation of Dr. SHAW *(Trav.* p. 146.) concerning the wine of Algiers. "The wine of Algiers, before the locusts destroyed the vineyards in the years 1723 and 1724, was not inferior to the best hermitage, either in briskness of taste or flavour; but since that time it is much degenerated, having not hitherto (1732) recovered its usual qualities." It is a desolation of their vineyards by locusts that Joel threatens, which, it seems, injures their

produce for many years, and consequently nothing was more natural than to call the drunkards of Israel to mourn on that occasion. See *Acts* ii. 13. which probably is to be understood of sweet wine also.

HARMER, vol. i. p. 386.

No. 342.—i. 17. *Garners.*] Dr. *Shaw* informs us, (*Trav.* p. 139.) that "in Barbary, after the grain is winnowed, they lodge it in *mattamores*, or *subterraneous magazines*, two or three hundred of which are sometimes together, the smallest holding four hundred bushels." And Dr. RUSSELL says, (*Hist. of Aleppo*, p. 18.) that "about Aleppo in Syria their granaries are even at this day subterraneous grottos, the entry to which is by a small hole or opening like a well, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night."

No. 343.—i. 19. *The flame hath burnt all the trees of the field.*] There are doubtless different methods for felling timber, practised by various nations. In more rude and uncivilized times, and even still among people of that description, we may expect to find the most simple, and perhaps, as they may appear to us, inconvenient contrivances adopted. Prior to the invention of suitable implements, such means as would any way effect this purpose would certainly be resorted to. We must not be surprised then to find that formerly, and in the present day, trees were felled by the operation of fire. Thus *Niebuhr* says, "we cannot help condemning the unskilful expedient which these highlanders employ for felling trees: they set fire to the root, and keep it burning till the tree falls of itself." (*Travels*, vol. i. p. 300.) Mr. *Bruce* mentions whole forests, whose underwood and ve-

getation is thus consumed. Possibly this custom may be alluded to in *Zech.* xii. 6. *I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about.* Such fires may be kindled either from design or accident. In such instances, as obtaining the timber is the object, these fires are purposely lighted, and would be so managed as to do as little damage as possible, though some injury must certainly result from this method of felling trees. Strange as it may seem, we learn from TURNER's *Embassy to Tibet*, (p. 13.) that there "the only method of felling timber in practice, I was informed, is by fire. In the trees marked out for this purpose, vegetation is destroyed by burning their trunks half through; being left in that state to dry, in the ensuing year the fire is again applied, and they are burnt till they fall." An allusion to something of this kind the prophet Joel certainly has in these words. Perhaps it may be rather to a general undesigned devastion by fire, than to any contrivance for procuring the timber.

No. 344.—iii. 3. *And sold a girl for wine, that they might drink.*] Considered as slaves are in the East, they are sometimes purchased at a very low price. Joel complains of the contemptuous cheapness in which the Israelites were held by those who made them captives. *They have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink.* On this passage *Chardin* remarks, that, "the Tartars, Turks, and Cosaques, sell the children sometimes as cheap, which they take. Not only has this been done in Asia, where examples of it are frequent; our Europe has seen such desolations. When the Tartars came into Poland, they carried off all they were able. I went

thither some years after. Many persons of the court assured me that the Tartars, perceiving that they would no more redeem those that they had carried off, sold them for a crown, and that they had purchased them for that sum. In Mingrelia, they sell them for provisions, and for wine."

HARMER, vol. ii. p. 374.

No. 345—AMOS ii. 1.

He burnt the bones of the king of Edom into lime.

To plaster the walls of his house with it, as the *Chaldee*, paraphrase explains the text, which was a cruel insulting over the dead. A piece of barbarity resembling this is told by Sir *Paul Rycaut*, (*Present State of the Greek Church*, ch. ii.) that the wall of the city of *Philadelphia* was made of the bones of the besieged, by the prince who took it by storm.

No. 346.—iii. 12. *The corner.*] Sitting in the corner is a stately attitude, and is expressive of superiority. *Russell* says, "the divans at Aleppo are formed in the following manner. Across the upper end, and along the sides of the room, is fixed a wooden platform, four feet broad and six inches high; upon this are laid cotton mattrasses exactly of the same breadth, and over these a cover of broad cloth, trimmed with gold lace and fringes, hanging over to the ground. A number of large oblong cushions stuffed hard with cotton, and faced with flowered velvet, are then ranged in the platform close to the wall. The two upper *corners* of the divan are furnished also with softer cushions, half the size of the others, which are laid upon a square fine mattrass, spread over these of cloth, both being faced with brocade. The corners in this manner distinguished are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank." Mr. *Antes*, among other observations made on the manners and customs of the Egyptians, from 1770 to 1782, says, on his being carried before one of the beys of Egypt, in

about half an hour the bey arrived, with all his men, and lighted flambeaus before him; he alighted, and went up stairs into a room, *sat down in a corner*, and all his people placed themselves in a circle round him.

No. 347.—iii. 12. *A piece of an ear.*] It seems odd to mention this as what a shepherd rescues from a lion, but RUSSELL (*Hist of Aleppo*, p. 53.) informs us, that about that city they have one species of goat whose ears are considerable things, being often a foot long, and broad in proportion.

No. 348.—iii. 15. *I will smite the winter house with the summer house.*] There is a distinction made in the prophets between winter and summer houses. The account SHAW gives (*Trav.* p. 34.) of the country seats about Algiers, may explain this affair. "The hills and valleys round about Algiers are all over beautified with gardens and country seats, whither the inhabitants of better fashion retire during the heats of the summer. They are little white houses, shaded with a variety of fruit-trees and ever-greens. The gardens are all of them well stocked with melons, fruit, and pot-herbs of all kinds; and (what is chiefly regarded in these hot climates) each of them enjoys a great command of water." These summer houses are built in the open country, and are small, though belonging to people of fashion, and as such explain in the most ample manner the words of Amos, *I will smite the winter house*, the palaces of the great in the fortified towns, *with the summer house*, the small houses of pleasure used in the summer, to which any enemy can have access; *and the houses of ivory shall perish*, those remarkable for their magnificence; *and the great houses shall have an end, saith the Lord*, those which are distinguished by their amplitude as well as

richness, built as they are in the strongest places, yet shall all perish like their country seats." (*Jer.* xxxvi. 22.) HARMER, vol. i. p. 225.

No. 349.—v. 19. *As if he leaned his hand on the wall, and a serpent bit him.*] Serpents sometimes concealed themselves in the holes and chinks of the walls of the eastern houses. This is confirmed by a remarkable story related by *D'Herbelot.*—*Amadeddulat*, who reigned in Persia in the 10th century, found himself reduced to great difficulties, arising from want of attention to his treasury. Walking one day in one of the rooms of his palace, which had been before that time the residence of Jacout, his antagonist, he perceived a serpent, which put its head out of a chink of the wall; he immediately ordered that the place should be searched and the serpent killed. In opening the wall there, they found a secret place, in which they could not discover the serpent, but a treasure, which was lodged in several coffers, in which Jacout had deposited his most precious effects. HARMER, vol. iii. p. 91.

No. 350.—v. 26. *Ye have borne the tabernacle of your Moloch.*] It is thought with great probability, that Moloch and those other pagan deities, which the Israelites carried with them in the desert, were borne in niches upon men's shoulders, or drawn about on covered carriages, as we know the heathens carried their idols in procession, or in public marches. There are some who believe that those silver temples of the goddess *Diana*, which were made and sold at *Ephesus*, were also these niches, or portable temples, for the devotion of pilgrims.

The custom of carrying the images of the gods under tents and in covered litters came originally from the

Egyptians. *Herodotus* speaks of a feast of *Isis*, wherein her statue was carried upon a chariot with four wheels, drawn by her priests. The same author, speaking of one of their deities, says, they carried it from one temple to another, inclosed in a little chapel made of gilt wood. *Clemens* of *Alexandria* speaks of an Egyptian procession, wherein they carried two dogs of gold, an hawk, and an *ibis*. The same father quotes the words of *Menander*, who rallied those vagrant divinities that could not continue in one place. *Macrobius* says, that the Egyptian priests carried the statue of *Jupiter* of *Heliopolis* upon their shoulders, as the gods of the Romans were carried in the pomp of the games of the circus. *Philo* of *Biblos* relates, that they used to carry *Agrotes* a Phœnician deity, in a covered niche upon a car drawn by beasts. (*Euseb. Præp.* lib. i.)

The Egyptian priests placed *Jupiter Ammon* upon a little boat, from whence hung plates of silver, by the motion of which they formed a judgment of the will of the deity, and from whence they made their responses to such as consulted them. The Egyptians and Carthaginians, as *Servius* reports, had little images, which were carried upon chariots, and gave oracles by the motion they communicated to these carriages. The Gauls, as we are told by *Sulpicius Severus*, carried their gods abroad into the fields, covered with a white veil. *Tacitus* speaks of an unknown goddess, who resided in an island of the ocean. They keep for her a covered chariot, which none dares approach but her priest: and when he says that the goddess is entered therein, two heifers are harnessed to it, who draw the Chariot where they think fit, and then bring it back into her grove. They wash the chariot, and the veils that cover it, and then they drown the slaves that were employed in the service.

Diodorus Siculus speaks of two small temples of gold. There was one at *Lacedæmon*, which was all of brass, and therefore was called *chalcotoichos*, or the house of brass. *Victor*, in his description of *Rome*, gives instances of some of the same metal in that city; but I should rather think that the little temples of *Diana* of Ephesus, which were made and sold by *Demetrius* the silversmith, were either models of the temple of their goddess, or niches wherein the goddess herself was represented.

CALMET's *Dictionary of the Bible*, *art.* NICHES.

No. 351.—vi. 4. *And eat the lambs out of the flock.*] *Chardin* observes that lambs are in many places of the scripture spoken of as great delicacies. These and the kids must be eaten of, to form a conception of the moisture, taste, delicacy, and fat of this animal. As the eastern people are no friends of game, fish, or fowls, their most delicious food is the lamb and the kid; hence they were used for presents, *Judges* xv. 1. 1 *Sam.* xvi. 20; hence also the energy of that expression, *marrow and fatness*, *Psalm* lxiii. 5.

HARMER, vol. i. p. 322.

No. 352.—vi. 10. *Then shall he say, hold thy tongue, for we may not make mention of the name of the Lord.*] One of the ceremonies attending the funerals of the Jews was that of conducting the corpse to the grave with singing. For this purpose mourning-women were retained in the East. On these occasions, *Maillet* says, "the lower class of people are wont to call in certain women who play on the tabor, and whose business it is to sing mournful airs to the sound of this instrument, which they accompany with a thousand distortions of their limbs, as frightful as those of people possessed by the devil. These women attend the corpse to the

grave, intermixed with the female relations and friends of the deceased, who commonly have their hair in the utmost disorder, like the frantic bacchanalian women of the ancient heathens, their heads covered with dust, their faces daubed with indigo, or at least rubbed with mud, and howling like mad people." It was also customary to accompany the body to its last home, with *devout singing of men*. *Russell* says, (*Hist. of Aleppo*, p. 116.) "when the corpse is carried out, a number of sheiks, with their tattered banners, walk first; next come the male friends, and after them the corpse, carried with the head foremost, upon men's shoulders. The bearers are relieved very often, for every passenger thinks it meritorious to lend some little help on such solemn occasions. The nearest male relations immediately follow, and the women close the procession with dreadful shrieks, while the men all the way are *singing prayers* out of the Koran." Dean *Addison* particularly mentions, that he found this custom practised by the Jews of Barbary, and that they commonly made use of the 49th Psalm for this purpose. (*Present State of the Jews*, p. 218.) Mr. *Harmer*, (vol. iii. p. 411.) conceives that this latter custom of men reciting portions of scripture gives us the true meaning of the prohibition in these words of *Amos; we may not make mention of the name of the Lord:* it is to be understood of the more sedate singing of parcels of holy writ, according to the modern practice of these countries: and certainly this is confirmed from chap. viii. ver. 3. of the same prophet, where he speaks of many dead bodies in every place, and says, *they shall cast them forth with silence.*

No. 353.—vi. 11. *He will smite the great house with breaches, and the little house with clefts.*] *Chardin*, speak-

ing concerning the rains, says, "they are the rains, which cause the walls to fall, which are built of clay, the mortar plastering dissolving. This plastering hinders the water from penetrating the bricks; but when the plastering has been soaked with wet, the wind cracks it, and occasions the rain in some succeeding showers to get between and dissolve every thing." This account illustrates the words of the prophet in a very happy manner, as the houses were mostly built of these fragile materials. (*Ezek.* xiii. 11.)

HARMER, vol. i. p. 178.

No. 354.—vii. 14. *Sycamore fruit.*] The sycamore fruit, which grows sticking to the trunk of the tree, does not ripen till it is rubbed with iron combs, after which it ripens in four days. Jerome says, that without this management the figs are excessively bitter. *Hasselquist*, (*Travels*, p. 261.) describing the ficus sycomorus, or scripture sycamore, says, "it buds the latter end of March, and the fruit ripens in the beginning of June; it is wounded or cut by the inhabitants (of Lower Egypt) at the time it buds, for without this precaution, they say, it will not bear fruit."

No. 355.—viii. 9. *I will cause the sun to go down at noon, and I will darken the earth in the clear day.*] One of the Asiatic poets, describing a calamitous and miserable day, says, *it was a time in which the sun arose in the west.* Amos threatened that God would make the sun *go down at noon*, and would darken the earth in a clear day. Mr. *Harmer* observes (vol. ii. p. 186.) that though these expressions are different, they are of the same import, and serve to illustrate one another. They both signify how extremely short this time of prosperity would be, and how unexpectedly it would terminate. Mr. *Lowth* (*Commentary on the Prophets,*) says, that the

prophet alluded to *eclipses of the sun*, for he says that Archbishop *Usher* hath observed in his annals, that about eleven years after the time that *Amos* prophesied, there were two great eclipses of the sun, and it is well known in what an ominous light the ancients regarded them.

No. 356.—ix. 6. *It is he that buildeth his stories in the heaven.*] The chief rooms of the houses of Aleppo at this day are those above, the ground-floor being chiefly made use of for their horses and servants. Perhaps the prophet referred to this circumstance, when he spoke of the heavens as God's chambers, the most noble and splendid apartments of the palace of God, where his presence is chiefly manifested, and the collection of its offices, its numerous little mean divisions, of this earth. HARMER, vol. i. p. 175.

No. 357.—ix. 13. *The ploughman shall overtake the reaper.*] The Arabs commit depredations of every description. They strip the trees of their fruit even in its unripe state, as well as seize on the seed and corn of the husbandman. *Maillet* ascribes the alteration for the worse, that is found in the wine of a province in Egypt, to the precipitation with which they now gather the grapes. This was done to save them from the Arabs, "who frequently make excursions into it, especially in the season in which the fruits begin to ripen. It is to save them from these depredations, that the inhabitants of the country gather them before they come to maturity." (Lett. viii. p. 296.) It is this circumstance that must explain this passage of the prophet: *Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop*

sweet wine, and all the hills shall melt: that is, the days shall come when the grapes shall not be gathered, as they were before, in a state of immaturity, for fear of Arabs or other destroying nations, but they shall be suffered to hang till the time of ploughing; so perfect shall be the security of these times.

HARMER, vol. i. p. 90.

No. 358.—OBADIAH 15.

Thy reward shall turn upon thine own head.

Some of the ancients were much given to observe omens, and were greatly influenced by them. They endeavoured, if possible, to avoid what they conceived to be thus portended. "The way to avert an omen was, either to throw a stone at the thing, or to kill it out-right, if it was an ominous animal, and so the evil portended by it might fall upon its own head. If it was an unlucky speech, to retort it upon the speaker with an εις κεφαλην σου, *tibi in caput redeat; i. e.* let it fall upon thine own head: which perhaps is an expression borrowed from the Ιεροσκοποι, who, when they espied any thing in the victim that seemed to portend any misfortune to themselves or their country, used to pray that it might εις κεφαλην ταυτην τρεπεσθαι, be turned upon the victim's head. The like expressions are sometimes made use of in holy scripture, as in *Obad.* 15. and several other places. *Herodotus* reports, that it was an Egyptian custom, from which it is probable the Grecians derived theirs. They curse, says he, the head of the victim in this manner, that if any misfortune impended over themselves, or the country of Egypt, it might be turned upon that head." (Potter's *Archæologia Græca*, vol. i. p. 346. *edit.* 1795.)

No. 359.—MICAH iv. 4.

They shall sit every man under his vine, and under his fig-tree.

THIS expression most probably alludes to the delightful eastern arbours, which were partly composed of vines; and the agreeable retreat which was enjoyed under them might also be found under their fig-trees. *Norden* expressly speaks of *vine arbours* as common in the Egyptian gardens, (vol. i. p. 71.) and the *Prænestine* pavement, in Dr. *Shaw*, gives us the figure of an ancient one.

No. 360.—vii. 1. *My soul desireth the first ripe fruit.*] The expression here made use of by the prophet may probably be understood by the assistance of a remark which Sir *John Chardin* has made upon this passage. He informs us, that the Persians and Turks are not only fond of almonds, plumbs, and melons in a mature state, but that they are remarkable for eating them before they are ripe. As soon as ever they approach to that state, they make use of them, the great dryness and temperature of the air preventing flatulencies.

HARMER, vol. i. p. 455.

No. 361.—NAHUM ii. 7.

And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves.

When *D'Arvieux* was in the camp of the great emir his princess was visited by other Arab princesses. The last that came, whose visit alone he describes, was mounted, he says, on a camel, covered with a carpet, and decked with flowers; a dozen woman marched in a row before her, holding the camel's halter with one hand; they sung the praises of their mistress, and songs which expressed joy, and the happiness of being in the service of such a beautiful and amiable lady. Those which went first, and were more distant from her person, came in their turn to the head of the camel, and took hold of the halter, which place, as being the post of honour, they quitted to others, when the princess had gone a few paces. The emir's wife sent her women to meet her, to whom the halter was entirely quitted, out of respect, her own women putting themselves behind the camel. In this order they marched to the tent, where they alighted. They then all sung together the beauty, birth, and good qualities of this princess. (*Voy. dans la Pal.* p. 249.)

This account illustrates these words of the prophet, wherein he speaks of the presenting of the queen of Nineveh, or Nineveh itself under the figure of a queen, to her conquerer. He describes her as led by the maids, with the voice of doves, that is, with the voice of mourning; their usual songs of joy, with which they used to lead her along, as the Arab women did their princess, being turned into lamentations.

Harmer, vol. ii. p. 110.

No. 362.—ii. 10. *The faces of them all gather blackness.*] Mr. *Harmer* considers this blackness as the effect of hunger and thirst; and *Calmet (Dict. art. Obscure)* refers it to a practice of bedaubing the face with soot. This proceeding, however, is not very consistent with the hurry of flight, or the terror of distress. A better elucidation of it may perhaps be obtained from the following extracts than from the preceding opinions. "Kumeil, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, *the Lord blacken his face*, that is *fill him with shame and confusion*, and wished that his neck was cut off and his blood shed." (OCKLEY's *Hist. of the Saracens*, vol. ii. p. 319.) A more recent occurrence of this nature is recorded by Mr. ANTES in his *Observations on the Manners and Customs of the Egyptians*, p. 125. After giving an account of the manner in which he had been used during his residence in Egypt by Osman Bey, he says, "I have sometimes been asked whether it were not possible to have such a villain chastised by the hand of justice? whoever knows any thing of the beys and mamelucks, will readily conclude, that it cannot be done, and that it would even be dangerous to attempt it. At that time Ibrahim and Murat Bey were the most powerful among the beys. Had I complained to them, and accompanied my complaint with a present of from twenty to fifty dollars (for a smaller sum would not have answered) they might perhaps have gone so far as to have banished Osman Bay from Cairo; but they would probably in a few months have recalled him, especially had they found it necessary to strengthen their party against others. Had this bey afterwards met me in the street, my head might not have been safe. Both Ibrahim and

Murat Bey knew something of me; but when they heard the whole affair, they only said of Osman Bey, "*God blacken his face.*" This explanation of the phrase perfectly agrees with the sense of the passage referred to in this article; as also with *Joel* ii. 6. To gather blackness signifies, in these extracts as well as in the scriptures, to suffer extreme confusion or terror.

No. 363.—HABAKKUK i. 8.

Their horsemen shall spread themselves.

THE account which the Baron *Du Tott* has given of the manner in which an army of modern Tartars conducted themselves, greatly illustrates this passage. "These particulars," says he, "informed the *cham* (or prince) and the generals what their real position was; and it was decided that a third of the army, composed of volunteers, commanded by a sultan and several mirzas, should pass the river at midnight, *divide* into several columns, *subdivide* successively, and thus overspread New Servia, burn the villages, corn, and fodder, and carry off the inhabitants of the country. The rest of the army, in order to follow the plan concerted, marched till it came to the beaten track in the snow made by the detachment. This we followed till we arrived at the place where it divided into *seven branches*, to the left of which we constantly kept, observing never to mingle, or confuse ourselves, with any of the *subdivisions*, which we successively found, and some of which were only small paths, traced by one or two horsemen, &c. Flocks were found frozen to death, on the plain; and *twenty columns* of smoke, already rising in the horizon, completed the horrors of the scene, and announced the fires which had laid waste New Servia." (*Memoirs*, part ii. p. 170—175.) The difficulties which have attended the explanation of these words are thus happily removed, and the propriety of the expression fully established. HARMER, vol. iv. p. 230.

No. 364.—ZECHARIAH ix. 3.

Silver as the dust, and fine gold as the mire of the streets.

Houses are in some places built of *mud* on the outside, which is the occasion of great inconvenience. The editor of the Ruins of Balbec gives us the following account of Cara, (vol. ii. p. 32.) "This village is pleasantly seated on a rising ground. The common mud, formed into the shape of bricks, and dried in the sun, of which its houses are built, has at some distance the appearance of white stone. The short duration of such materials is not the only objection to them, for they make the streets *dusty* when there is wind, and *dirty* when there is rain." *Maundrell* says, that upon a violent rain at Damascus the whole city becomes by the washing of the houses as it were a quagmire. (p. 124.) From this representation the image of the prophet acquires peculiar energy. Harmer, vol. i. p. 176.

No. 365.—xii. 3. *A burdensome stone.*] *Jerome* upon this place thinks that a burdensome stone is an expression taken from an exercise kept up in *Judea* to his time, where young men used to make trial of their strength by lifting great stones as high as they could. In such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising or crushing them to pieces. To the same purpose *Christ* saith, *on whomsoever this stone shall fall, it will grind him to powder*, Matt. xxi. 44.

No. 366.—MALACHI i. 8.

Offer it now to thy governor.

THIS is designed as a reproof to Israel for offering such sacrifices for the service of God's altar as were imperfect; and such as, if offered to a superior, would not be accepted. Presents in general are acceptable; but circumstances in the East make a considerable difference on this head, as to the ideas which would be attached by those people to gifts, and those which are commonly entertained in this part of the world. Presents were indispensably necessary to obtain the favour of the great. Frequently indeed the royal revenue was paid in the necessary articles of subsistence; so also was that of individuals; of course such persons would be particularly careful to have what was good and perfect, and would disdain to receive what was otherwise.

Agreeable to this statement, Mr. *Bruce* (*Trav.* vol. i. p. 353.) tells us, that "the present governor of Dahalac's name is Hagi Mahomet Abd el Cader. The revenue of this governor consists in a goat brought to him monthly by each of the twelve villages. Each vessel that puts in there pays him also a pound of coffee, and every one from Arabia a dollar, or pataka." *Chardin* observes that "it is the custom of the East for poor people, and especially those in the country, to make presents to their lords of lambs and sheep, as an offering or tribute. Presents to men, like offerings to God, expiate offences.

See more in HARMER, vol. ii. p. 25.

No. 367.—iv. 2. *The sun of righteousness shall arise with healing in his wings.*] The late Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off *Smyrna*. The son mentioned to his father, that every morning about sun rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the Doctor. "Now," says Mr. Robinson, "it strikes me that the prophet *Malachi*, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise with *healing in his wings*. The psalmist mentions the *wings of the wind*, and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

No. 368.—iv. 3. *Ye shall tread down the wicked, for they shall be ashes under the soles of your feet.*] One sort of mortar made in the East is composed of one part of sand, two of wood-ashes, and three of lime, well mixed together, and beaten for three days and nights incessantly with wooden mallets. (Shaw's *Travels*, p. 206.) *Chardin* mentions this circumstance, and applies it to this passage of the prophet, supposing there is an allusion in these words to the making of mortar in the East, with ashes collected from their baths. Some learned men have supposed the wicked here are compared to ashes, because the prophet had been speaking of their destruction under the notion of burning. ver. 1; but the sacred writers do not always keep close to those figures which they first propose; the paragraph of

Malachi is a proof of this assertion, and if they had, he would not have spoken of treading on the wicked like ashes, if it had not been customary in these times to tread ashes, which it seems was done to make mortar.

HARMER, vol. i. p. 179.

END OF THE OLD TESTAMENT.

No. 369.—St. MATTHEW i. 18.

Espoused.

Espousing or betrothing was a solemn promise of marriage made by two persons, each to the other, at such a distance of time as they agreed upon. The manner of performing this espousal was, either by a writing, or by a piece of silver given to the bride, or by cohabitation. The writing that was prepared on these occasions ran in this form: "On such a day of such a month, in such a year, A. the son of A. has said to B. the daughter of B. be thou my spouse according to the law of Moses and the Israelites, and I will give thee, for the portion of thy virginity, the sum of two hundred zuzim, as it is ordained by the law. And the said B. has consented to become his spouse upon these conditions, which the said A. has promised to perform upon the day of marriage. To this the said A. obliges himself; and for this he engages all his goods, even as far as the cloak which he wears upon his shoulder. Moreover he promises to perform all that is intended in contracts of marriage in favour of the Israelitish women. Witnesses A. B. C." The promise by a piece of silver, and without writing, was made before witnesses, when the young man said to his mistress, "Receive this piece of silver, as a pledge that you shall become my spouse." The engagement by cohabitation, according to the rabbins, was allowed by the law, (*Deut.* xxiv. 1.) but it had been wisely forbidden by the ancients, because of the abuses that might happen, and to prevent the inconvenience of clandestine marriages. After such espousal was made, (which was generally when the par-

ties were young) the woman continued with her parents several months, if not some years, before she was brought home and her marriage consummated. (*Judges* xiv. 8.)

CALMET'*s Dictionary of the Bible, art.* MARRIAGE.

No. 370.—ii. 11. *Gold, frankincense, and myrrh.*] Some of the ancients are of opinion, that in the presents which these eastern sages made, they had a mystical meaning, and designed both to signify their acknowledgment both of the divinity, royalty, and humanity of our Lord; for the incense, they say, was proper to be given him as a God; the gold, as a king; and the myrrh, as a mortal man, whose body was to be embalmed therewith. It is certain that the eastern people never came into the presence of their princes without some presents, and that their presents were usually of the most choice things that their country afforded. All that they meant therefore, was to do homage to a newborn prince of a neighbouring nation, in the best manner they could; and if what naturalists tell us be true, that myrrh was only to be found in Arabia, and frankincense in Sabæa, which is a part of Arabia, and that this country was not destitute of gold, (2 *Chron.* ix. 14.) and at the same time was famous for men conversant in astronomy, it makes a very probable argument that the wise men came from thence.

No. 371.—iii. 4. *Wild honey.*] This is obtained from wild bees, frequent in Palestine, in hollow trunks or branches of trees, and the clefts of rocks. Thus it is said, "honey out of the stony rock." (*Psalm* lxxxi. 16. *Deut.* xxxii. 13.) Some have supposed this to be the honey-dew, or liquid kind of manna exuding from the leaves of trees, as of the palm or fig-tree, of which the rabbins speak much. *Josephus* (*Bell. Jud.* vol. iv. p. 27.) speaks of honey pressed from the palm trees near Je-

richo, as little inferior to the real, and *Pliny*, of honey flowing from the olive tree in Syria. (*Nat. Hist.* xxiii. 4.) But neither the honey-dew nor expressed juice, if different, being somewhat unwholesome, is thought so probable as the genuine honey.

No. 372.—iii. 12. *He will burn up the chaff with unquenchable fire.*] There is, in what the Baptist here declares, an evident allusion to the custom of burning the chaff after winnowing, that it might not be blown back again, and so be mingled with the wheat. There was danger, lest, after they had been separated, the chaff should be blown again amongst the wheat by the changing of the wind. To prevent this they put fire to it at the windward side, which *crept* on and never gave over till it had consumed all the chaff. In this sense it was an *unquenchable fire*. See also *Psalm* lxxxiii. 13, 14. *Isaiah* v. 24. (Vide HAMMOND and DODDRIDGE *in loc.*)

No. 373.—v. 1. *And seeing the multitudes, he went up into a mountain.*] The first generation of men had neither temples nor statues for their gods, but worshipped towards heaven in the open air. The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape, as did the Greeks, had no temples. They thought it absurd to confine the gods within walls, whose house and temple was the whole world. The Greeks, and most other nations, worshipped their gods upon the tops of high mountains. Hence Jupiter in *Homer* commends Hector for the many sacrifices which he had offered upon the top of Ida. (*Iliad* χ. ver. 170.) The nations which lived near Judea sacrificed also upon the tops of mountains. Balak, king of Moab, carried Balaam to the top of a mountain to sacrifice to the gods,

and curse Israel from thence. (*Num.* xxiii. 1.) Abraham was commanded by God to offer Isaac his son for a burnt-offering upon one of the mountains in the land of Moriah. (*Gen.* xxii. 2.), In later ages, the temples were often built upon the summits of mountains. Both at Athens and Rome the most sacred temples stood in the most eminent part of the city. It is further observable, that very high mountains were commonly held sacred to the gods, the reason of which custom was probably because the tops of mountains approached nearest to the heavens, the seat of the gods. It certainly was not with any design to sanction the superstition of the heathens, that our Lord chose to deliver his first discourse from a mountain; it was a convenient and eligible situation for that purpose; but the conformity of his conduct with the general practice is singular and deserving attention. It might inculcate an useful lesson, that as the heathens supposed themselves to be nearer to their gods in such stations, so the doctrines which he delivered were really able to effect that approach to Jehovah, to which the superstitions of the surrounding nations only pretended.

No. 374.—v. 13. *If the salt has lost its savour.*] Our Lord's supposition of the salt losing its savour is illustrated by Mr. MAUNDRELL, (*Journey*, p. 162.) who tells us, that in the Valley of Salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. "In this," says he, "you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found by proof."

No. 375.—v. 24. *Leave thy gift before the altar.*] This delay was unusual in gifts offered at the altar in such a cause. The oblation of a sacrifice presented even at the altar has indeed been delayed, and the sacrifice rejected, for at that time it might be discovered that the beast had a blemish, or was on some account an improper sacrifice; or the person himself, who came to make the offering, might through uncleanness or some other cause be disqualified for the present. But among all these things, we do not meet with this concerning which Christ speaks in this passage, so that he seems to enjoin a new matter: and, as the offended brother might perhaps be absent in the furthest parts of the land of Israel, and could not be spoken to for some time, it may appear an impossible thing which is commanded. What is to become of the beast, in the mean time, which is left at the altar? To obviate this difficulty, it is answered, that it was a custom and a law among the Jews, that the sacrifices of particular men should not immediately, as soon as they were due, be brought to the altar, but that they should be reserved to the feast next following, whatsoever that were, whether the passover, or pentecost, or tabernacles, and be then offered. At those times all the Israelites were present, and any brother, against whom one had sinned, was not far off from the altar. To this time and custom of the nation it is probable that Christ might allude. LIGHTFOOT's *Works*, vol. ii. p. 143.

No. 376.—v. 41. *Whosoever shall compel thee.*] Our Lord in this passage refers to the *angari*, or Persian messengers who had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. In the modern government of Persia there are officers not unlike the ancient angari, called *chappars*, who serve to carry dispatches between the court and the provinces. When a chappar sets out,

the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a chappar have his horse, nor for any other who should deny him the best horse in his stable. (See HANWAY's *Trav.* vol. i. p. 262.)

The Jews, and inhabitants of other provinces, were compelled by the Roman governors or the tetrarchs to furnish horses, and themselves to accompany their public messengers, as those on public business might compel the horses of them on the road to attend them. The Persian couriers wore a dagger as a mark of authority, called *hanger*, from which the name of angari is supposed by some to be derived. (CHARDIN's *Trav.* vol. ii. p. 242.)

A very full and clear account of these messengers is afforded us in CAMPBELL's *Travels*, part ii. p. 92. "As I became familiarized to my Tartar guide, I found his character disclose much better traits than his first appearance bespoke. I began insensibly to think him a very entertaining fellow. Perceiving I was very low spirited and thoughtful, he exhibited manifest tokens of compassion, and taking it into his head that I was actually removed for ever from my friends and my family, he spoke in a style of regret and feeling that did honour to his heart; and, to say the truth, he did every thing in his power to alleviate my feelings, conversing with me either by means of the interpreter, or in broken *lingua franca*, supplying all my wants cheerfully and abundantly, changing horses with me as often as I pleased, and going slowly or galloping forward just as best suited my inclination or humour.

The first object he seemed to have in view on our journey, was to impress me with a notion of his consequence and authority, as a messenger belonging to the

sultan. As all these men are employed by the first magistrates in the country, and are as it were the links of communication between them, they think themselves of great importance to the state, while the great men, whose business they are employed in, make them feel the weight of their authority, and treat them with the greatest contempt. Hence they become so habitually servile to their superiors, and by natural consequence insolent and over-bearing to their inferiors, or those who, being in their power, they conceive to be so.

As carriers of dispatches, their power and authority wherever they go are in some points undisputed, and they can compel a supply of provisions, horses, and attendants, whenever it suits their occasion; nor dare any man resist their right to take the horse from under him, to proceed on the emperor's business, be the owner's occasion ever so pressing.

As soon as he stopped at a caravanserai, he immediately called lustily about him in the name of the sultan, demanding, in a menacing tone of voice, fresh horses, victuals, &c. on the instant. The terror of this great man operated like magic; nothing could exceed the activity of the men, the briskness of the women, and the terror of the children, (for the caravanserais are continually attended by numbers of the very lowest of the people) but no quickness of preparation, no effort could satisfy my gentlemen, he would shew me his power in a still more striking point of view, and fell to belabouring them with his whip, and kicking them with all his might."

No. 377.—v. 47. *If ye salute your brethren.*] The eastern salutations differ considerably, according to the rank of the person whom they salute. The common salutation is laying the right hand on the bosom, and a little declining their bodies; but when they salute a

person of great rank, they bow almost to the ground, and kiss the hem of his garment. (SANDYS, *Trav.* p. 50.) Inferiors, out of deference and respect, kiss the feet, the knees, or the garments of their superiors. (SHAW, *Trav.* p. 237.) And the hand also. (D'ARVIEUX, *Voy. dans la Pal.* p. 8.) When Lord Macartney was introduced to the emperor of China, in 1793, it was observed, that every one of the Chinese prostrated themselves upon the ground; and at the grand ceremony on the emperor's birth-day, the people kneeled, and bowed nine times, with as much solemnity as if they had been worshipping a deity.

No. 378.—vi. 1. *To be seen by men.*] In the distribution of alms it is absolutely necessary to avoid ostentation. Charity to men should proceed from love to God; such a principle alone can render it acceptable in his sight. Our Lord found it necessary to deliver an explicit precept upon this subject. This he introduces by an admonition—*take heed that ye do not your alms before men, to be seen,* θεαθηναι, *of them.* This word is very significant, alluding to such a beholding or looking on as there is at a theatre for men that act parts, or strive for masteries, whose reward consists only in the approbation and applause of the spectators. In this sense the word is evidently used by our Lord, who speaks of the reward as consisting in being thus beheld and observed. (ver. 3.)

No. 379.—vi. 2. *Do not sound a trumpet before thee.*] This may be an allusion to the trumpet which was sounded before the stage-players and gladiators, when they were brought into the theatre, and by which the company were called together. Trumpets were also used in very ancient times to assemble people together in companies. The pharisees, it is possible, might carry

matters to such an excess of pride and vain glory as literally thus to proclaim their liberality; but probably we are to understand it of the pompous and public manner in which they spoke of and dispensed their benevolence. *Chardin* relates, that in the East the dervises use rams' horns, which there are remarkably long, for trumpets, and that *they blow them in honour of the donor, when any thing is given them.* It is not impossible but that some of the poor Jews that begged alms might be furnished like the Persian dervises, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their almsgiving very much to such as they knew would pay them this honour.

HARMER, vol. i. p. 474. *note.*

No. 380.—vi. 5. *Pray in the corners of the streets.*] Such a practice as is here intimated by our Lord was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by AARON HILL, (in his *Travels*, p. 52.) "Such Turks as at the common hours of prayer are on the road, or so employed as not to find convenience to attend the mosques are still obliged to execute that duty: nor are they ever known to fail, whatever business they are then about, but pray immediately when the hour alarms them, in that very place they chance to stand on: insomuch that when a janissary, whom you have to guard you up and down the city, hears the notice which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for a while; when taking out his handkerchief, he spreads it on the ground, sits cross legged, thereupon, and says his prayers, though in the *open*

market, which having ended, he leaps briskly up, salutes the person whom he undertook to convey, and renews his journey with the mild expression of *ghell johnnum ghell*, or, come, dear, follow me." It may be proper to add, th t such a practice as this is general throughout the East.

No. 381.—vi. 7. *Vain repetitions.*] As prayer is unquestionably one of the principal means by which our dependance upon God is expressed, and our homage is avowed, it cannot be conducted with too much seriousness and reverence. The Jews had very much lost the spirit of this devout exercise, and had suffered themselves in some instances to be influenced by heathen practices: one of these our Lord in particular prohibits, that of using vain repetitions. Μὴ βαττολογήσητε. This word is derived from Βαττος, a *stutterer*, properly one who cannot speak plain, but begins a syllable several times before he can finish it, and λογος, *speech*. From hence is derived the name of *Battus*, a silly tautological poet, mentioned by *Suidas*, to whom *Ovid* is thought to allude in the answer of that *babbling Battus* to Mercury:

——sub illis
Montibus, inquit, erunt, et erant sub montibus illis.
Metam. lib. ii. l. 703.

——they should
Be near those hills, and near those hills they were.

Hammond says, that though Christ spake not Greek in this sermon, and therefore did not himself refer to the name and style of Battus, the evangelist, or his translator, rendered his Syriac expression by the proverbial Greek word.

The practice of the heathen may be understood from their writings. *Æshylus* has near an hundred verses at

a time made of nothing but tautologies. The idolatrous worshippers of Baal *called on the name of Baal from morning even until noon, saying, O Baal, hear us.* (1 *Kings* xviii. 26.) Thus also the devotees of Diana, *all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.* (*Acts* xix. 34.)

In imitation of such examples the rabbins had laid down these maxims:—Every one that multiplies prayer shall be heard.—The prayer which is long shall not return empty. Acting therefore upon these principles, there was certainly much danger to be apprehended of unmeaning prolixity and insincere repetitions. Christ saw that it was necessary both to condemn this conduct in others, and to warn his disciples against practices so pernicious to true religion.

No. 382.—vi. 16. *When ye fast.*] Fasting has in all ages and among all nations been used in time of mourning, sorrow, or affliction. It was common among the Jews, though the fasts of their calendar are later than the law. The heathens sometimes fasted. The king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but beasts also, should continue without eating or drinking, should be covered with sackcloth, and each after their manner should cry to the Lord. (*Jonah* iii. 5, 6.)

The Jews in their fasts begin the observance of them in the evening after sun-set, and remain without eating till the same hour the next day, or till the rising of the stars. On the great day of expiation, when more strictly obliged to fast, they continue so for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During the fast, they not only abstain from food, but

from bathing, from perfumes, and anointing. This is the idea which the eastern people have generally of fasting, it is a total abstinence from pleasure of every kind. Besides such fasts as are common to all the Jews, others are practised by the most zealous and pious. The Pharisee (*Luke* xviii. 12.) says, *I fast twice in a week, i. e.* Monday and Thursday: on Thursday, in memory of Moses's going up Mount Sinai on that day; on Monday, in memory of his coming down from thence. It is said, that some Pharisees fasted four days in thee week. On fast days in the morning, confessions are added to the prayers, and the recital of such melancholy accidents as happened on such a day, and occasioned the fast then celebrating; the law is opened, and part of *Ex.* xxxii. 11. is read; and in the afternoon, in the prayer of Mincha, or the offering, the same is read again with *Isaiah* lv. 6.

Besides the general fasts of the whole Jewish people, others are peculiar to them in different nations. The German Jews, after the feasts of passover and tabernacles, have a custom to fast three days, on the two following Mondays and the Thursday between them. This is founded on an apprehension, that as the preceding feasts were of eight days continuance, they might have offended God during that time. For the same reason they fast on the last day of the year, and some on the last day in every month.

CALMET's *Dictionary of the Bible, art.* FASTING.

No. 383.—vi. 28—30. *The grass of the field, which is cast into the oven.*] SHAW (*Trav.* p. 85.) tells us, that myrtle, rosemary, and other plants are made use of in Barbary to heat their ovens. This circumstance gives a clear comment on the words of our Lord: *Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in*

all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

No. 384.—vii. 4. *Let me pull out the mote out of thine eye.*] LIGHTFOOT *(Hor. Heb. in loc.)* has shewn that this expression was a proverb among the Jews. The word which we render *mote*, signifies *a little splinter*, (though others understand it of a small seed,) and thus it is opposed to a large beam with great propriety. But as it is impossible that such a thing as a *beam of wood* should be lodged in the eye, possibly these words might signify different kinds of distempers to which that tender part is subject: the former of which might be no more in comparison with the latter, than a grain or splinter to a beam. DODDRIDGE, *in loc.*

No. 385.—vii. 13. *Enter ye in at the strait gate.*] At the banquets of the ancients, the guests entered by a gate designed to receive them. Hence Christ, by whom we enter in to the marriage feast, compares himself to a gate. *John* x. 1, 2, 7, 9.) This gate on the coming of the guests was made narrow, the wicket only being left open, and the porter standing to prevent the unbidden from rushing in. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. So the parable of the ten virgins. *(Matt.* xxv. 11.*)* WHITBY, *in loc.*

No. 386.—viii. 12. *The children of the kingdom shall be cast out into outer darkness.*] This phrase, which is often used after the kingdom of heaven had been compared to a banquet, contains a beautiful allusion to the lustre of those illuminated rooms, in which such feasts were generally celebrated, as opposed to that darkness

which surrounded those who by night were turned out. But it also sometimes goes yet farther, when the persons excluded are supposed to be thrown into a dark dungeon. Compare *Matt.* xxiii. 13. xxv. 30. and *Jude* xiii. DODDRIDGE, *in loc.*

No. 387.—ix. 15. *Children of the bride-chamber.*] Great mirth and cheerfulness accompanied the celebration of nuptials amongst the Jews. The children of the bride-chamber were the friends and acquaintances of the parties, and assisted in these rejoicings. But to set some bounds to their exultations, a singular ceremony was introduced, according to the rabbins:—a glass vessel was brought in amongst the company, and broke to pieces, that they might by this action restrain their joy and not run to excess. The *Gemara* produces some instances of this sort. Mar, the son of Rabbena, made wedding feasts for his son, and invited the rabbins; and when he saw that their mirth exceeded its bounds, he brought forth a glass cup, worth four hundred zuzees, and broke it before them, whereupon they became sad. The reason which they assign for this action is, because it is forbidden a man to fill his mouth with laughter in this world. LIGHTFOOT'S *Works*, vol. ii. p 172.

No. 388.—ix. 23. *The minstrels.*] The custom of having musical instruments in funerals came to the Jews from the manners of the Gentiles. In the Old Testament there is no mention of any such custom. They used indeed to mourn for the dead, and commended them, thereby to excite the living to the imitation of their virtues. The use of instruments on these occasions was adopted not by the ancient, but more modern Jews. They might receive it into their ceremonies from other nations where it prevailed. It is frequently mentioned among the Romans under the style of *sicinnium*; and

in Apuleius, *monumentarii choraulæ;* and among the Grecians under that of τυμβαυλοι. The custom in the time of our Lord was, for the musicians to begin the dirge, and for those who were present to follow, beating their breasts, according to what was played by the instruments. HAMMOND, *in loc.*

No. 389.—x. 9. *Purses.*] Clothed as the eastern people were with long robes, girdles were indispensably necessary to bind together their flowing vestments. They were worn about the waist, and properly confined their loose garments. These girdles, ζωναι, were so contrived as to be used for purses; and they are still so worn in the East. Dr. *Shaw*, speaking of the dress of the Arabs in Barbary, says, "The girdles of these people are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies. One end of them being doubled and sewed along the edges, serves them for a purse, agreeable to the acceptation of the word ζωνη in the Holy Scriptures." (*Travels*, p. 292. fol.) The Roman soldiers used in like manner to carry their money in their girdles. Whence in *Horace*, *qui zonam perdidit*, means one who has lost his purse, (*Epist.* ii. lib. 2. lin. 40.) And in *Aulus Gellius*, (lib. xv. cap. 12.) C. Gracchus is introduced, saying, those girdles which I carried out full of money, when I went from Rome, I have at my return from the province brought home empty.

No. 390.—x. 17. *They will scourge you.*] This punishment was very common amongst the Jews, with whom there were two ways of inflicting it; one with thongs or whips made of ropes ends or straps of leather, the other with rods, twigs, or branches of some tree. The rabbins think that ordinary faults committed against the law were punished by scourging,

not with blows from a rod, but from a whip. They reckon up one hundred and sixty-eight faults liable to this penalty; and they hold that all punishable faults, to which the law has not annexed the penalty of death, must be punished by the scourge. The offender was stripped from his shoulders to his middle, and tied by his arms to a pretty low pillar, that he might lean forward, and the executioner might more easily come at his back. Some maintain that they never gave more or less than thirty-nine strokes, but that in greater faults they struck with proportionable violence. Others think, that when the fault and circumstances require it, they might increase the number of blows.

It is said, that after the stripping of the criminal, the executioner mounted upon a stone, to have more power over him, and then scourged him both on the back and breast with thongs made of an ox's hide, in open court, before the face of the judges. The rule was, that the criminal was scourged before the council of three, for the violation of a negative precept; but for the breach of an affirmative, the execution was to be done before the court of twenty-three. All the time the executioner was scourging him, the principal judge proclaimed these words with a loud voice, *If thou observe not all the words of this law, &c.* (*Deut.* xxviii. 58.) adding, *keep therefore the words of this covenant,* (*Deut.* xxix. 9.) and concluding at last with those of the Psalmist; *but he being ful of compassion forgave their iniquities.* (*Ps.* lxxviii. 38.) These words he was to repeat, if he had finished before the full number of stripes was given.

No. 391.—x. 27. *What ye hear in the ear, that preach ye upon the house tops.*] This expression will be best explained by referring to the custom of the Jews, mentioned by the rabbins, who affirm that the masters among them used to have their interpreters, who re-

ceived their dictates, *whispered softly in the ear*, and then publicly proposed to them all. Some conceive that by this practice we are to explain, *(Exod.* iv. 16.*) And he shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*

No. 392.—xi. 16. *But whereunto shall I liken this generation? it is like unto children sitting in the markets, and calling unto their fellows.*] It was the custom of children among the Jews, in their sports, to imitate what they saw done by others upon great occasions, and particularly the customs in festivities, wherein the musician beginning a tune on his instrument, the company danced to his pipe. So also in funerals, wherein the women beginning the mournful song, (as the *præficæ* of the Romans) the rest followed lamenting and beating their breasts. These things the children acted and personated in the streets in play, and the rest not following the leader as usual, gave occasion to this speech, *we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*

No. 393.—xii. 42. *The queen of the South shall rise up in the judgment with this generation, and shall condemn it.*] This is spoken in allusion to a custom among the Jews and Romans, which was, for the witness to *rise* from their seats when they accused criminals, or gave any evidence against them.

No. 394.—xiv. 8. *And she being before instructed of her mother.*] The word προβιβάζω, according to *Budæus*, has an allusion to a client instructing an advocate in his cause, giving him the heads of his defence, and furnishing him with all necessary particulars. This gives pecu-

liar energy to the part which we may suppose Herodias to have acted, in previously *instructing* her daughter what she should propose to the king by way of request; it manifests the contrivance, earnestness, and arrangement of the plan, which was so fatally carried into effect.

No. 395.—xiv. 31. *Wherefore didst thou doubt?*] This is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to the one and sometimes to the other, or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one and now the other scale seems to preponderate and fix the beam. The French word *balancer* very exactly answers to διαζειν in this latter view.

No. 396.—xv. 5. *It is a gift.*] There was a solemn form of devoting amongst the Jews called ευχη ωφελειας, and though very contrary to charity, yet frequent with them, to bind themselves by vow or execration to do nothing beneficial to a neighbour or parent, &c. This was called corban, and is the same with δωρον. This was used by them even against their own parents, and though contrary to the precept of honouring and relieving them, yet was considered obligatory by them. Many cases are to be found in Maimonides and the rabbins of this kind, and this it is probably which is charged on the Pharisees by Christ. But that which is more ordinarily received by the ancients, and which *Origen* had from an Hebrew, is, that corban and δωρον are a gift consecrated to God; and so saith *Theophylact*. The Pharisees persuading children to give nothing to their parents, but to consecrate all to the treasury of the tem-

ple, taught them to say, 'O Father, that whereby thou mightest be profited (relieved) by me, is a gift,' (consecrated to the temple) and so they divided with the children all they had, leaving the poor parents without any relief in their old age. HAMMOND *in loc.*

No. 397.—xvi. 19. *I will give unto thee the keys of the kingdom of heaven.*] As stewards of a great family, especially of the royal household, bore a key, probably a golden one, in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power. (Comp. *Isaiah* xxii. 22. with *Rev.* iii. 7.) This was with peculiar propriety applicable to the stewards of the mysteries of God. (1 *Cor.* iv. 1.) Peter's opening of the kingdom of heaven, as being the first that preached it both to the Jews and to the Gentiles, may be considered as an illustration of this promise; but it is more fully explained by the power of binding and loosing afterwards mentioned.

No. 398.—xviii. 6. *But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea.*] Grotius observes that the kind of punishment here alluded to was not used among the Jews, but that it was practised by the ancient Syrians. *Casaubon* (upon the 67th chapter of Suetonius's Augustus) relates, that the tutor and ministers of Caius Cæsar, for taking the opportunity of his sickness and death, to infest and ruin the province by their pride and covetousness, were, with a heavy weight put about their necks, thrown headlong into a river. It may be observed also, that when the punishment of drowning was inflicted, the persons condemned were rolled up in sheets of lead, and so cast into the water. (Vide *Elsner*, *Observ.* vol. i. p. 85.)

No. 399.—xviii 34. *And his Lord was wroth, and delivered him to the tormentors.*] Imprisonment is a much greater punishment in the eastern parts of the world than here; state criminals, especially when condemned to it, are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with clogs, or yokes of heavy wood, in which they cannot either lie or sit at ease; and by frequent scourgings, and sometimes by racking, are quickly brought to an untimely end. (See *Samedo's China*, p. 225.) To this there is probably a reference here.

DODDRIDGE *in loc.*

No. 400.—xix. 24. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.*] The plundering Arabs commonly ride into houses, and commit acts of violence, if measures are not taken to prevent them. On this account the doors are often made very low, frequently not above three feet in height. This must be very inconvenient for those who keep camels, and must often want to introduce them into their court-yards. They however contrive to do this, by training them up not only to kneel down when they are loaded and unloaded, but to make their way *on their knees* through such small doorways. This must, without doubt, be attended with great difficulty, and makes the comparison of our Lord sufficiently natural; *it would be as easy to force a camel through a door-way, as small as the eye of a needle, as for a rich man to enter into the kingdom of God.*

HARMER, vol. iii. p. 89.

No. 401.—xx. 21. *She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*] This request was made in allusion to the ab bethdin, or father of the

court, who sat on the right hand of the nasi or president of the sanhedrim; and to the hacam or sage, who sat on the left. (*Lamy, App. Bibl.* b. i. c. 12. p. 201. 4to.)

No. 402.—xx. 23. *Ye shall drink indeed of my cup.*] It was anciently the custom, at great entertainments, for the governor of the feast to appoint to each of his guests the kind and proportion of wine which they were to drink, and what he had thus appointed them it was thought a breach of good manners either to refuse or not drink up; hence a man's *cup*, both in sacred and profane authors, came to signify the portion, whether of good or evil, which befals him in this world. Thus *Homer* introduces Achilles comforting Priam for the loss of his son.

Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good:
From thence the cup of mortal man he fills,
Blessings to those, to these distributes ills;
To most he mingles both; the wretch decree'd
To taste the bad unmix'd is curs'd indeed:
Pursu'd by wrongs, by meagre famine driv'n
He wanders, outcast both of earth and heav'n.
The happiest taste not happiness sincere,
But find the cordial draught is dash'd with care.

Iliad xxiv.

Similar to this is what we meet with in *Psalm* lxxv. 8. *In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but for the dregs thereof, all the wicked of the earth shall wring them out, and drink them.* What Christ means by the expression, we cannot be at a loss to understand, since, in two remarkable passages, (*Luke* xxii. 42. and *John* xviii. 11.) he has been his own interpreter: for *lethale poculum bibere*, or to taste of death, was a common

phrase among the Jews, and from them we have reason to believe that our Lord borrowed it.

No. 403.—xxi. 8. *Others cut down branches from the trees, and strewed them in the way.*] It was usual in the East to strew flowers and branches of trees in the way of conquerors and great princes. So we find that those who esteemed Christ to be the Messiah and their king acted towards him. A similar instance may be found in *Herodotus*, (vii. p. 404.) He informs us that people went before Xerxes passing over the Hellespont, and burnt all manner of perfumes on the bridges, and strewed the way with myrtles.

No. 404.—xxi. 9. *And the multitudes that went before, and that followed, cried, saying, Hosannah to the son of David.*] This was a form of acclamation used in the feast of tabernacles, when they carried boughs in their hands, and sung psalms and hosannahs. The use of boughs and hymns was common amongst the Greeks, in any time of sacred festivity. According to *Hesychius* they held a bough of laurel in their hands when they praised their gods. As this ceremony was used at the inauguration of a king, who was honoured with the strewing of garments and boughs, so in the present instance it was an acknowledgment of Christ as the Messiah, whom they expected, and thus welcomed.

No. 405.—xxi. 12. *And Jesus went into the temple of God, and cast out all that sold and bought in the temple, and overthrew the tables of the money-changers.*] The money-changers were such persons as supplied the Jews, who came from distant parts of Judea, and other parts of the Roman empire, with money, to be received back at their respective homes, or which they had paid before they began their journey. Perhaps also they ex-

changed foreign coins for those current at Jerusalem. The Talmud and Maimonides inform us that the half-shekel paid yearly to the temple by all the Jews, (*Ex.* xxx. 15.) was collected there with great exactness in the month Adar, and that on changing the shekels and other money into half-shekels for that purpose, the money-changers exacted a small stated fee, or payment, called kolbon. It was the tables on which they trafficked for this unholy gain which Christ overturned.

HAMMOND *in loc.*

No. 406.—xxi. 21. *Ye shall say to this mountain, be thou removed.*] It was a common saying among the Jews, when they intended to commend any one of their doctors for his great dexterity in solving difficult questions, that *he was a rooter up of mountains.* In allusion to this adage, Christ tells his disciples, that, *if they had faith, they might say to a mountain, be thou removed, and be thou cast into the sea, and it should be done*; that is, in confirmation of the christian faith, they should be able to do the most difficult things. As these words are not to be taken in a literal sense, so they are likewise to be restrained to the age of miracles, and to the apostles, since experience convinces us, that this is no ordinary and standing gift belonging to the church.

WHITBY *in loc.*

No. 407.—xxii. 11. *A wedding garment.*] It was usual for persons to appear at marriage-feasts in a sumptuous dress, generally adorned with florid embroidery, as some writers tell us (See *Rev.* xix. 8. and Dr. HAMMOND *in loc.*); but as it could not be expected that travellers thus pressed in should themselves be provided with it, we must therefore conclude, not only from the magnificence of the preparations, to which we must

suppose the wardrobe of the prince corresponded, but likewise from the following circumstance of resentment against this guest, that a robe was offered, but refused by him: and this is a circumstance which (as *Calvin* observes) is admirably suited to the method of God's dealing with us, who indeed requires holiness in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us by his holy spirit, and therefore may justly resent and punish our neglect of so great a favour. DODDRIDGE *in loc.*

No. 408.—xxii. 24. *Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.*] The marriage of the widow with her brother-in-law was performed without much ceremony; because the widow of the brother who died without children passed at once for the brother-in-law's wife. Custom, however, required that it should be acknowledged in the presence of two witnesses, and that the brother should give a piece of money to the widow. The nuptial blessing was added, and a writing to secure the wife's dower. Some believe that this law was not observed after the Babylonish captivity, because since that time there has been no distinction of the inheritances of the tribes. The present Jews do not practise this law, or at least very rarely.

Leo of *Modena* describes this practice in the following manner:—"Three rabbins and two other witnesses, the evening before, choose a place where the ceremony may be performed. The next day, when they come from morning prayers, they all follow the rabbins and witnesses, who in the appointed place sit down, and order the widow and her brother-in-law to appear before them, who declare that they there present themselves in order to be free. The principal rabbin proposes several

questions to the man, and exhorts him to marry the widow; then seeing him persist in his refusal, after some other interrogatories the man puts on one of the rabbin's shoes, which is fit for any foot, and the woman in the mean time draws near to him, and assisted by the rabbin, says to him in Hebrew, 'My husband's brother will not continue the posterity of his brother in Israel, and refuses to marry me, as being my brother-in-law.' The brother-in-law answers, 'I have no mind to take her.' Hereupon the woman stoops down, loosens and pulls off the shoe, throws it upon the ground, spits before him, and says in Hebrew to him, with the help of the rabbin, 'So shall it be done unto that man who will not build up his brother's house; and his name shall be called in Israel, the house of him that hath his shoe loosed.' These words she repeats three times, and they who are present answer as often, 'He that hath his shoe loosed.' Hereupon the rabbin immediately tells her, that she may marry again; and if she requires any certificate of what is done, the rabbins shall deliver one to her."

No. 409.—xxii. 40. *On these two commandments hang all the law and the prophets.*] These words allude to a custom mentioned by *Tertullian*, of writing the laws, and hanging them up in a public place, that they might be seen by all the people. It imports that in these two commandments is contained all that the law and the prophets require, in reference to our duty to God and man; for though there are some precepts of temperance, which we owe to ourselves, yet they are such as we may be inclined to perform from the true love of God and of our neighbour; for the love of God will preserve us from impatience, discontent, and evil lustings; it will make us watchful over our-

selves to keep a good conscience, as being solicitous for our eternal welfare: and the love of our neighbour will restrain us from all angry passions, such as envy and malice, which arise against him: so that these two commandments may be very justly called an abridgment or compendium of the whole scriptures.

WHITBY *in loc.*

No. 410—xxiii. 2. *The scribes.*] The scribes were persons some way employed about books, writings, or accounts, either in transcribing, reading, or explaining them. According to these various employments there were several sorts of them. Most authors, however, reduce them to two general classes, civil and ecclesiastical scribes. Of the civil scribes there were doubtless various ranks and degrees, from the common scrivener to the principal secretary of state. It is probable the next scribe in office was the secretary of war, called the principal scribe of the host, who mustered the people of the land. (*2 Kings* xxv. 19.) It is reasonably supposed this is the officer referred to in *Isaiah* xxxiii. 18. *Where is the scribe? Where is the receiver? Where is he that counteth the towers?* Besides the principal scribes or secretaries we read of numbers of a lower order, as of *the families of the scribes which dwelt at Jabez,* (1 *Chron.* ii. 55.) and of the scribes, as well as the officers and porters that were of the tribe of Levi. (*2 Chron.* xxxiv. 13. It is probable some of these were under-secretaries and clerks to the principal scribes; others of them might be scriveners employed in drawing deeds and contracts, and in writing letters, and any other business of penmanship. Such scribes are referred to in *Psalm* xlv. 1. *My tongue is as the pen of a ready writer.* Others of these inferior scribes might be schoolmasters, who, as the Jewish doctors tell us, were chiefly of the tribe of Simeon, and that

Jacob's prophetic curse upon this tribe, that *they should be divided in Jacob, and scattered in Israel, (Gen.* xlix. 7.) was hereby accomplished.

The ecclesiastical scribes, who are frequently mentioned in the New Testament, were the learned of the nation, who expounded the law, and taught it to the people, and are therefore sometimes called νομοδιδασκαλοι, doctors of the law. The νομικοι so often mentioned in the New Testament and rendered *lawyers*, were the scribes. Compare *Matt.* xxii. 35. with *Mark* xii. 28. Scribe was a general name or title of all who studied, and were teachers of the law and of religion, *(Isaiah* ix. 15.) They were the preaching clergy among the Jews, and while the priests attended the sacrifices, they instructed the people. It appears, however, that what they taught chiefly related to the traditions of the fathers; that it was about external, carnal, andtrivial rites; and that it was very litigious and disputatious.

JENNINGS's *Jewish Antiquities*, vol. i. p. 390.

No. 411.—xxiii. 6. *And love the uppermost rooms at feasts.*] "At their feasts matters were commonly ordered thus: three couches were set in the form of the Greek letter Π. The table was placed in the middle, the lower end whereof was left open to give access to servants for setting and removing the dishes, and serving the guests. The other three sides were inclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the pharisees are said particularly to have affected, was distinguished by the name πρωτοκλισια." CAMPBELL, *Prelim. Dissert.* p. 365.

No. 412.—xxiii. 24. *Ye strain at a gnat and swallow a camel.*] This is an allusion to a custom the Jews

had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. *Maimonides*, in his treatise of forbidden meats, (cap. ii. art. 20.) affords a remarkable illustration of our Saviour's proverbial expression. "He who strains wine, or vinegar, or strong drink, and eats the gnats, or flies, or worms which he hath strained off, is whipped."

In these hot countries, as *Serrarius* well observes, (*Trihæres*, p. 51.) gnats were apt to fall into wine, if it were not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, grew into a proverb for exactness about little matters.

No. 413.—xxiii. 27. *Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*] Of the tombs of the ancients, accurate descriptions have been given by eastern travellers. SHAW presents us with the following account of these sepulchres. "If we except a few persons who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family hath a particular portion of it walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations: for in these inclosures the graves are all distinct and separate, having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lieth there interred, whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas, that are built over them. (*Mark* v. 3.) Now as all these different sorts of tombs and sepulchres, with

the very walls likewise of the inclosures, are constantly kept clean white-washed and beautified, they continue to this day to be an excellent comment upon that expression of our Saviour, where he mentions the garnishing of the sepulchres, (*Matt.* xxiii. 29.) and again, ver. 27. where he compares the Scribes, Pharisees, and hypocrites to whited sepulchres." (*Trav.* p. 285. fol.) What is here narrated furnishes a comment upon *Matt.* viii. 28. where mention is made of the demoniacs who *came out of the tombs.* It is obvious that they might dwell in places that were constructed like chambers or rooms.

It may be agreeable to add to the above citation, that it was a customary thing to plant herbs and flowers either upon or close to the grave. The women in Egypt, according to *Maillet*, go "at least two days in the week to pray and weep at the sepulchres of the dead; and the custom then is, to throw upon the tombs a sort of herb which the Arabs call rihan, and which is our sweet basil. They cover them also with the leaves of the palm-tree." (*Lett.* x. p. 91.) Myrtle, which has been frequently used on joyful occasions, is employed by the people of the East to adorn the tombs of the dead, for Dr. *Chandler* tells us, that in his travels in the Lesser Asia (p. 200.) he found some Turkish graves there, which had each a bough of myrtle stuck at the head and the feet. *Rauwolff* mentions the same circumstance (p. 65.) At Aleppo, there grow many myrtles, which they diligently propagate, because they are beautiful, and remain long green, to put about their graves.

No. 414.—xxiv. 41. *Two women shall be grinding at the mill, the one shall be taken, and the other left.*] Amongst other circumstances which should manifest the security of the world at the coming of Christ, it is par-

ticularly mentioned, that *two women shall be grinding at the mill, the one shall be taken, and the other left.* "Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned round by a small handle of wood or iron, placed in the edge of it. When this stone is large, or, expedition is required, then a second person is called in to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down over against each other, with the mill-stones between them." (SHAW's *Travels*, p. 297.) Hence also we may learn the propriety of that expression of *sitting behind the mill.* (*Exod.* xi. 5.)

No. 415.—xxiv. 51. *And cut him asunder.*] If this expression be understood in its primary and literal sense, it must denote that most horrible punishment of being cut in sunder whilst alive, which there is a tradition that the prophet Isaiah suffered. There are many instances in ancient writers of this method of executing criminals, and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. SHAW. (*Trav.* p. 254. 2d. ed.) *Calmet* says (*Dict. of the Bible art.* SAW.) this punishment was not unknown among the Hebrews. It came originally from the Persians or the Chaldeans. It is still in use among the Switzers, and they practised it not many years ago on one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. Parisates, king of Persia, caused Roxana to be sawn in two alive. Valerius Maximus says, that the Thracians sometimes made living men undergo this torture. The laws of the twelve tables, which the Romans had borrowed from the Greeks, condemned certain crimes

to the punishment of the saw; but the execution of it was so rare, as *Aulus Gellius* says, (*Noct. Att.* lib. xii. cap. 2.) that none remembered to have seen it practised. *Herodotus* (lib. 6.) relates, that Sabacus, king of Egypt, received an order in a dream to cut in two all the priests of Egypt. Caius Caligula, the emperor, often condemned people of this condition to be sawn in two through the middle. *Aut medios serrâ dissecuit.* Sueton. In Caio.

No. 416.—xxiv. 51. *And appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.*] In ancient times the stewards of great families were slaves, as well as the servants of a lower class, being raised to that trust on account of their fidelity, wisdom, sobriety, and other good qualities. If any steward, therefore, in the absence of his lord, behaved as is represented in the parable, it was a plain proof that the virtues on account of which he was raised were counterfeited, and by consequence that he was an hypocrite. Slaves of this character, among other chastisements, were sometimes condemned to work in the mines; and as this was one of the most grievous punishments, when they first entered nothing was heard among them but weeping and gnashing of teeth, on account of the intolerable fatigue to which they were subjected in these hideous caves, without hope of release.

MACKNIGHT'S *Harm.* vol. ii. p. 139.

No. 417.—xxv. 4. *The wise took oil in their vessels with their lamps.*] *Chardin* observes, that in many parts of the East, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other. They seldom make use of candles, especially amongst the

great, candles casting but little light, and they sitting at a considerable distance from them.

HARMER, vol. ii. p. 431. *note.*

No. 418.—XXV. 6. *And at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him.*] It was the custom among the ancient Greeks to conduct the new married couple home with torches or lamps. Thus Homer describes a marriage procession.

The sacred pomp and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new made brides are led,
With torches flaming; to the nuptial bed:
The youthful dancers in a circle bound
To the soft flute and cithern's silver sound;
Through the fair streets the matrons in a row
Stand in their porches and enjoy the show.

Iliad xviii. lin. 569.

A like custom is still observed among the pagan East Indians, "for on the day of their marriage the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends: the trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaux. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin." (*Agreement of Customs between East Indians and Jews*, art. xvii. p. 68.)

The Roman ladies were led home to their husbands houses in the evening by the light of torches. KENNETT'S *Roman Antiquities*, part ii. b. v. c. 9.) These circumstances strongly illustrate the parable of the ten virgins, especially where it is said that *they went out to meet the bridegroom with their lamps.*

No. 419.—xxv. 33. *He shall set the sheep on his right hand, but the goats on the left.*] This seems to allude to the custom in the sanhedrim, where the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand.

WHITBY *in loc.*

No. 420.—xxvii. 6. *The price of blood.*] It was a custom among the Jews, imitated by the first christians, that it should not be lawful for executioners to offer any thing, or for any alms to be received from them. This was also the case with money that came out of the publicans or quæstors exchequer. No money obtained by the blood or life of another was fit to be received or put into the treasury. The field that was bought with it was called the field of blood.

No. 421.—xxvii. 26. *To be crucified.*] When a person was crucified, he was nailed to the cross, as it lay upon the ground, through each hand extended to its utmost stretch, and through both the feet together; the cross was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it. By this means the body, whose whole weight hung upon the nails, which went through the hands and feet, was completely disjointed, and the sufferer at last expired by the force of pain. This kind of death, which was the most cruel, shameful, and cursed death, that

could be devised, was used only by the Romans for slaves, and the basest of the people, who were capital offenders. Sometimes a fire was kindled at the foot of the cross, that so the sufferer might perish by the smoke and flame. The emperor, Alexander Severus, commanded one to be executed in this manner, who was a cheat, a quack, and a dealer in (as it were) smoke, that hereby there might be some relation between his crime and his penalty. It has been thought, that below the crucified person's feet was a kind of footstool, or piece of wood jutting out, on which his feet was laid and fastened. Without this the criminal could not long continue nailed to the cross, the whole weight bearing upon his hands. Some assert that there are no traces of this footstool in those descriptions of the cross, which the most ancient Greek and Latin writers have left us; but they speak of a kind of wooden horse, upon which the suffering person was as it were mounted, that so his hands might not be torn asunder by the weight of his body; this was a large peg fixed about half way up the cross, as appears in *Justin*, *Irenæus*, and others. Sometimes they who were fastened upon the cross lived long in that condition. *Andrew* is believed to have lived three days upon it, others nine days. *Eusebius* (lib. vii. cap. 8.) speaks of certain martyrs in Egypt, who were kept on the cross till they were starved to death. Sometimes they were devoured by birds and beasts of prey:

——crnxillum tollat in auras,
Vivenlerque oculos offerat alitibus. PRUDENT.

And generally they were devoured after death by wolves, dogs, and birds. Guards were appointed to observe that none should take them down and bury them.

No. 422.—xxvii. 29. *And when they had plaited a crown of thorns, they put it upon his head.*] Amongst other circumstances of suffering and ignomony, which accompanied the death of Christ, it is said that they plaited *a crown of thorns, and put it upon his head.* HASSELQUIST (*Travels*, p. 288.) says, "The naba or nabka of the Arabians is in all probability the tree which afforded the crown of thorns put on the head of Christ: it grows very commonly in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches; and what in my opinion seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment." Other writers have advanced different opinions on this subject. Some have asserted that it was the *acacia* or the *white thorn*, or the *juncus marinus;* but after all, the matter must be left indeterminate. (See *Bartholin. Dissert. de spineâ Coronâ.*)

No. 423.—xxvii. 34. *They gave him vinegar to drink mingled with gall.*] Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which, it seems, were of the *sweet* sort.

No. 424.—xxviii. 1. *The end of the sabbath.*] *M. Basnage* thus describes the manner in which the Jews conclude the sabbath. "In the evening they return to the synagogue, to prayer again. The law is taken from the ark a second time. Three persons sing the psalm of the sabbath, and read the section of the following week. They repeat the hundred and nineteenth psalm, and bring the perfume. According to Rabbam Simon, the son of Gamaliel, this was only a gum that distilled from a balsamic tree; but others maintain it was compounded of three hundred and sixty-eight pounds of different aromatic drugs, which the high priest pounded in a mortar. They find a mystery in this number. which they divide into two, and refer one of them to the days of the solar year. They think also, that this perfume is necessary to guard themselves from the ill odour that is exhaled from hell, the fire whereof begins to burn again when the sabbath ends. Lastly, the blessing is given as in the morning, and the sabbath concludes when they see three stars appear in the firmament." (*History of the Jews*, p. 442. § 16.)

No. 425.—St. MARK i. 6.

He did eat locusts.

Much pains have been taken to prove that the locusts, which are said to have been a part of John the Baptist's food, were the fruit of a certain tree, and not the bodies of the insects so called; but a little enquiry after facts will fully clear up this matter, and shew that, however disgustful the idea of such kind of food appears to us, the eastern nations have a very different opinion about it. *Dampier* informs us, (vol. i. p. 430.) that "the Indians of the Bashee islands eat the bodies of locusts:" and that he himself once tasted of this dish, and liked it very well. He also tells us (vol. ii. p. 27.) that the Tonquineze feed on locusts; that they eat them fresh, broiled on coals, or pickle them to keep; and that they are plump and fat, and are much esteemed by rich and poor, as good wholesome food, either fresh, or pickled. *Shaw* observes (*Travels*, p. 188.) that the Jews were allowed to eat them; and that, when they are sprinkled with salt, they are not unlike in taste to our fresh-water cray-fish. Ives (*Trav.* p. 15.) informs us, that the inhabitants of Madagascar eat locusts, of which they have an innumerable quantity, and that they prefer them to the finest fish. (See also *Herodotus*, b. iv. s. 172.)

No. 426.—ii. 4. *They uncovered the roof where he was.*] The most satisfactory interpretation of this passage may be obtained from Dr. *Shaw*, who acquaints us, that "the houses throughout the East are low, ha-

ving generally a ground floor only, or one upper story, and flat roofed, the roof being covered with a strong coat of plaster of terrace. They are built round a paved court, into which the entrance from the street is through a gateway or passage-room, furnished with benches, and sufficiently large to be used for receiving visits, or transacting business. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually in the gateway, or passage-room to the court, sometimes at the entrance within the court. This court is now called in Arabic, *el woost*, or the middle of the house; literally answering to το μεσον of *St. Luke* v. 19. It is customary to fix cords from the parapet walls (*Deut.* xxii. 8.) of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought on to the roof by making a way through the crowd to the stairs in the gateway, or by the terraces of the adjoining houses. They rolled back the veil, and let the sick man down over the parapet of the roof into the area or court of the house, before Jesus." (*Trav.* p. 277.)

No. 427.—v. 38. *Wailed greatly.*] The custom of employing *mourning women* by profession still prevails in the East. SHAW (*Trav.* p. 242.) speaking of the Moorish funerals, says, "there are several women hired to act on these lugubrious occasions, who, like the *præficæ* or mourning women of old, are skilful in lamentation, (*Amos.* v. 16.) and great mistresses of these melancholy expressions, (that is, as he had before remarked, of squalling out several times together, loo, loo, loo, in a deep and hollow tone, with several ventriloquous sighs:) and indeed they perform their part with such proper sounds, gestures, and commotions, that they rarely fail

to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." So NIEBUHR, *Voyage en Arabie*, tom. i. p. 150.) says, "the relations of a dead Mahometan's wife, not thinking themselves able to mourn for him sufficiently, or finding the task of continual lamentation too painful, commonly hire for this purpose some women who understand this trade, and who utter woeful cries from the moment of the death of the deceased until he is interred. (See *Jer.* ix. 17, 18.)

No. 428.—vii. 4. *Except they wash they eat not.*] Washing and purifications were carried to a most ceremonious excess by the pharisees, who thus abused what within proper bounds was expedient and commendable. Their conduct, however ridiculous, is paralleled by that of the Remmont, a sect of Christians, of whom Mr. BRUCE (*Travels*, vol iv. p. 275.) says, "their women pierce their ears, and apply weights to make them hang down, and to enlarge the holes, into which they put earrings almost as big as shakles, in the same manner as do the Bedowise in Syria and Palestine. Their language is the same as that of the Falasha, with some small difference of idiom. They have great abhorrence of fish, which they not only refrain from eating, but cannot bear the sight of; and the reason they give for this is, that Jonah the prophet (from whom they boast they are descended) was swallowed by a whale, or some other such great fish. They are hewers of wood and carriers of water to Gondar, and are held in great detestation by the Abyssinians. They hold, that having been once baptized, and having once communicated, no sort of prayer or other attention to divine worship is necessary. They

wash themselves from head to foot after coming from market, or any public place where they may have touched any one of a sect different from their own, esteeming all such unclean."

No. 429.—ix. 41. *Whosoever shall give you a cup of water to drink in my name, shall not lose his reward.*] To furnish travellers with water is at this time thought a matter of such consideration, that many of the eastern people have been at a considerable expense to procure passengers that refreshment. "The reader, as we proceed," says Dr. CHANDLER (*Trav. in Asia Minor*, p. 20.) "will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, shade, and coolness, its agreeable attendants; hence they occur not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and by the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as the legacies on their decease. The Turks esteem the erecting of them as meritorious, and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder." Then, after observing that the method used by the ancients of obtaining the necessary supplies of water still prevails, which he describes as done by pipes, or paved channels, he adds, "when arrived at the destined spot, it is received by a cistern with a vent, and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near by a chain, or a wooden scoop with an handle placed in a

niche in the wall. The front is of stone, or marble, and in some, painted and decorated with gilding, and with an inscription in Turkish characters in relievo." The blessing of the name and memory of the builder of one of these fountains shows that a cup of water is in these countries by no means a despicable thing.

Niebuhr tells us, that among the public buildings of Kahira, those houses ought to be reckoned where they daily give water *gratis* to all passengers that desire it. Some of these houses make a very handsome appearance; and those whose business it is to wait on passengers are to have some vessels of copper curiously tinned, and filled with water, always ready on the window next the street. (*Voyage en Arabie*, tom. i. p. 97.)

No. 430.—ix. 44. *Where their worm dyeth not, and the fire is not quenched.*] Dr. RYMER (*Representation of Revealed Religion*, p. 155.) supposes that both the worm and the fire are meant of the body, and refer to the two different ways of *funeral* among the ancients, interment and burning; so that our Lord may seem here to prevent an objection against the permanent misery of the wicked in hell, arising from the frail constitution of the body; as if he should have said, the body will not then be as it is at present, but will be incapable of consumption or dissolution. In its natural state, the worms may devour the whole, and die for want of nourishment; the fire may consume it, and be extinguished for want of fuel; but there shall be perpetual food for the worm that corrodes it, perpetual fuel for the fire that torments it. The words of the apocryphal writer in *Judith* xvi. 17. greatly illustrate this interpretation. It is said, "the Lord Almighty will take vengeance on the wicked in the day of judgment, putting fire and worms into their flesh, and they shall feel them, and weep for ever."

No. 431.—x. 4. *And they said, Moses suffered to write a bill of divorcement, and to put her away.*] Divorces seem to have been permitted among the Jews, before the law; but we find no example of that kind in the Old Testament written since Moses. They have been less frequent with the Jews since their dispersion among nations which do not permit the dissolution of marriage upon light occasions. In cases where it does take place, the woman is at liberty to marry again as she shall think proper, but not with the person who gave occasion for the divorce. To prevent the abuse which the Jewish men might make of the liberty of divorcing, the rabbins appoint many formalities, which consume much time, and give the married couple opportunity to be reconciled. Where there is no hope of accommodation, a woman, a deaf man, or a notary, draws the letter of divorce. He writes it in the presence of one or more rabbins, on vellum ruled, containing only twelve lines, in square letters; and abundance of little trifling particulars are observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. He who pens it, the rabbins, and witnesses, ought not to be relations either to the husband, or to the wife, or to one another.

The substance of this letter, which they call *gheth*, is as follows: "On such a day, month, year, and place, I, N. divorce you voluntarily, put you away, restore you to your liberty, even you, N. who were heretofore my wife, and I permit you to marry whom you please." The letter being written, the rabbi examines the husband closely, in order to learn whether he is voluntarily inclined to do what he has done. They endeavour to have at least ten persons present at this action, without reckoning the two witnesses who sign, and two

other witnesses to the date. After which the rabbi commands the wife to open her hands, in order to receive this deed, lest it fall to the ground; and after having examined her over again, the husband gives her the parchment, and says to her, here is thy divorce, I put thee away from me, and leave thee at liberty to marry whom thou pleasest. The wife takes it, and gives it to the Rabbi, who reads it once more, after which she is free.

CALMET'S *Dictionary of the Bible, art.* DIVORCE.

No. 432—xiv. 3. *And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head.*] *Chardin* describes the Persians as sometimes transporting their wine in buck or goat-skins, which are pitched, and when the skin is good the wine is not at all injured, nor tastes of the pitch. At other times they send it in bottles, whose mouths are stopped with cotton, upon which melted wax is poured, so as quite to exclude the air. They pack them up in chests, in straw, ten small bottles in each, sending the celebrated wine of Schiras thus through all the kingdom into the Indies, and even to China and Japan.

The ancient Romans used pitch to secure their wine vessels. (HORACE. *Carm.* lib. iii. ode 8.) This is said to have been done according to one of the precepts of Cato. But though pitch and other grosser matters might be used to close up their wine vessels, those which held their perfumes were doubtless fastened with wax, or some such cement, since they were small and made of alabaster and other precious materials, which would by no means have agreed with any thing so coarse as pitch. To apply these remarks to the subject of this article, it may be observed that *Propertius* calls the open-

ing of a wine vessel, by breaking the cement that secured it, *breaking the vessel:*

> Cur ventos non ipse rogis, ingrate, petisti?
> Cur nardo flammæ non duere meæ?
> Hoc etiam grave erat, nullâ mercede hyacinthos
> Injicere, et *fracto busta piare cado.*
>
> Lib. iv. el. 7. ver. 31.

It cannot be supposed that *Propertius* meant, that the earthen vessel should have itself been shivered into pieces, but only that its *stopple* should be taken out, to do which it was necessary to *break the cement.* Agreeable to this mode of expression, we are doubtless to understand these words of Mark, that, *as Jesus sat at meat, there came a woman having an alabaster box of ointment of spikenard* (or *liquid nard*, according to the margin) *very precious, and she* BRAKE THE BOX, *and poured it on his head.*

No. 433.—xiv. 35. *He went forward a little, and fell on the ground.*] Amongst other circumstances by which the ancients expressed the greatness of their distress, they frequently threw themselves down upon the ground, and rolled in the dust. Thus *Homer* introduces Priam lamenting the death of Hector:

> *Permit me now, belov'd of Jove! to steep*
> *My careful temples in the dew of sleep:*
> *For since the day that number'd with the dead*
> *My hapless son, the dust has been my bed.*
>
> Iliad xxiv. lin. 804.

Thus also *Ovid* represents Oeneus behaving himself upon the death of his son Meleager:

> Pulvere canitiem genitor, vultusque seniles,
> Fœdat humi fusos, spatiosumque increpat ævum.
>
> *His hoary head and furrow'd cheeks besmears*
> *With noisome dirt, and chides the tedious years.*
>
> Metam. lib. viii. ver. 528.

Thus we find our Lord, when *exceeding sorrowful*, leaving his disciples, and expressing his agony in a way that was chiefly appropriated to scenes of peculiar distress.

No. 434.—xiv. 51. *And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.*] *Pococke* observes, in describing the dresses of the people of Egypt, that "it is almost a general custom among the Arabs and Mohammedan natives of the country to wear a large blanket either white or brown, and in summer a blue and white cotton sheet, which the christians constantly use in the country: putting one corner before, over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them: and about Faiume, I particularly observed, that young people especially, and the poorer sort, had *nothing on whatever* but this blanket: and it is probable the young man was clothed in this manner, who followed our Saviour when he was taken, having a linen cloth cast about his naked body; and when the young men laid hold on him, he left the linen cloth, and fled from them naked." (*Travels*, vol. i. p. 190.)

No. 435.—xv. 26. *The superscription of his accusation.*] It was a custom of the Romans to write the crime for which any man suffered death on a tablet, and carry it before him to his execution. Thus (*Euseb. Eccl. Hist.* lib. v. cap. 1.) Attalus the martyr was led round the amphitheatre with a tablet before him,

inscribed, "This is Attalus, the christian." So *Sueton. Domitian.* cap. 10. the man was cast to the dogs in the arena to be devoured, with this inscription, "He spake impiously." The same custom prevailed in crucifixions. *Dio.* (lib. 54, 598.) mentions a servant or slave who was carried to the cross with a writing declaring the cause of his death.

No. 436.—St. LUKE ii. 7.

The inn.

It will be proper here to give a full and explicit account of the inns or caravanserais of the East, in which travellers are accommodated. They are not all alike, some being simply places of rest, by the side of a fountain if possible, and at a proper distance on the road. Many of these places are nothing more than naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; others are more considerable establishments, where families reside, and take care of them, and furnish the necessary provisions.

"Caravanserais were originally intended for, and are now pretty generally applied to the accommodation of strangers and travellers, though, like every other good institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an assylum from the inclemency of the weather; are in general built of the most solid and durable materials, have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks shops and other conveniences to supply the wants of lodgers. In Aleppo, the caravanserais are almost exclusively occupied by merchants, to whom they are, like other houses, rented." (Campbell's *Trav.* part ii. p. 8.)

"In all other Turkish provinces, particularly those in Asia, which are often thinly inhabited, travelling is sub-

ject to numberless inconveniences, since it is necessary not only to carry all sorts of provisions along with one, but even the very utensils to dress them in, besides a tent for shelter at night and in bad weather, as there are no inns, except here and there a caravanserai, where nothing but bare rooms, and those often very bad, and infested with all sorts of vermin, can be procured." (ANTES's *Observations on Egypt*, p. 55.)

The poverty of the eastern inns appears also from the following extract. "There are no inns any where; but the cities, and commonly the villages, have a large building called a *kan*, or *kervanserai*, which serves as an assylum for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serves by way of inclosure for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this *kan* gives the traveller the key and a mat, and he provides himself the rest; he must therefore carry with him his bed, his kitchen utensils, and even his provisions, for frequently not even bread is to be found in the villages. On this account the orientals contrive their equipage in the most simple and portable form. The baggage of a man, who wishes to be completely provided, consists in a carpet, a mattrass, a blanket, two saucebans with lids contained within each other, two dishes, two plates and a coffee-pot, all of copper well tinned; a small wooden box for salt and pepper; a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags for oil, melted butter, water, and brandy, (if the traveller be a christian) a pipe, a tinder-box, a cup of cocoa nut, some rice, dried raisins, dates, cyprus cheese, and above all coffee berries, with a roaster and wooden mortar to pound them." (VOLNEY's *Travels*, vol. ii. p. 419.)

"The caravanserais are the eastern inns, far different from ours; for they are neither so convenient nor handsome: they are built square, much like cloisters, being usually but one story high, for it is rare to see one of two stories. A wide gate brings you into the court, and in the midst of the building, in the front, and upon the right and left hand, there is a hall for persons of the best quality to keep together. On each side of the hall are lodgings for every man by himself. These lodgings are raised all along the court, two or three steps high, just behind which are the stables, where many times it is as good lying as in the chambers. Right against the head of every horse there is a niche with a window into the lodging chamber, out of which every man may see that his horse is looked after. These niches are usually so large that three men may lie in them, and here the servants usually dress their victuals." (TAVERNIER's *Travels*, p. 45.)

"The entrance is under a high and magnificent portal, adorned with Mosaic work, like all the rest of the buildings, and upon the sides runs a portico, where you may lie in the day time conveniently, and as pleasantly as in the inn itself. The fountain in the middle of the court is raised above five feet, and the brims of it are four feet broad, for the convenience of those that will say their prayers after they have performed their purification." (CHARDIN, p. 412.)

It appears from the preceding extracts, that there are inns or caravanserais of different kinds, some better than others. The scriptures use two words to express a caravanserai, in both instances translated *inn*, (*Luke* ii. 7.) *There was no room for them in the* INN, καταλύματι—the place of untying; that is, of beasts for rest. (*Luke* x. 34.) *And brought him to the inn*, πανδοχεῖον, whose keeper is called in the next verse πανδοχεύς. This word properly signifies *a receptacle open to all comers.*

No. 437.—iv. 1. *And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil.*] Mr. *Maundrell* in his travels in the Holy Land saw the place which was the scene of Christ's temptations, and thus describes it: "From this place (the Fountain of the Apostles) you proceed in an intricate way amongst hills and valleys interchangeably, all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours travel in this sort of road, you arrive at the mountainous desert into which our Blessed Saviour was led by the Spirit to be tempted by the devil. A most miserable dry barren place it is, consisting of high rocky mountains, so torn and disordered as if the earth had suffered some great convulsion, in which its very bowels had been turned outward." (*Journey*, p. 79.)

No. 438.—iv. 18. *And recovering of sight to the blind, to set at liberty them that are bruised.*] It is beautifully observed by Mr. CRADOCK (*Harmony*, p. 69.) that the clause, *recovering of sight to the blind*, alludes to the wretched state of those prisoners, who, according to the inhuman custom still retained in the East, had their eyes put out: and with regard to such as these, this great deliverer is represented as *restoring* them, a work far beyond all human power. Probably they are the same with those who are spoken of in the next clause, as *bruised* with the weight of their fetters; for it is plain that even blind captives were sometimes loaded with them, as was the case with Samson, *Judges* xvi. 21. and *Zedekiah*, 2 *Kings* xxv. 7.

No. 439.—vi. 38. *Good measure pressed down, and shaken together, and running over, shall men give into your bosom.*] The eastern garments being long, and

folded, and girded with a girdle, admitted of carrying much corn or fruits of that kind in the bosom.

No. 440.—vi. 48. *When the flood arose, the stream beat vehemently upon that house.*] "Though the returns of rain in the winter are not extremely frequent, yet when it does rain, the water pours down with great violence three or four days and nights together, enough to drown the whole country." (*Jacobus de Vitriaco, Gesta Dei*, p. 1098.) Such violent rains, in so hilly a country as Judea, must occasion inundations very dangerous to buildings within their reach, by washing the soil from under them, and occasioning their fall. To some such events our Lord must certainly be understood to refer. HARMER, vol. i. p. 31.

No. 441.—vii. 36. *Sat down to meat.*] In the most early times the attitude at table was sitting. In *Homer* when Ulysses arrives at the palace of Alcinous, the king displaces his son Laodamas in order to seat Ulysses in a magnificent chair. Elsewhere *Homer* speaks of seating the guests each in a chair. The Egyptians sat at table anciently, as did the Romans till towards the end of the second Punic war, when they began to recline at table. Mercurialis reports, that the origin of this mode was, the frequent use of the bath among the Romans, who, after bathing, going immediately to bed, and there eating, the custom insensibly became general, not only in Rome but throughout the empire.

The tables were constructed of three distinct parts, or separate tables, making but one in the whole. One was placed at the upper end crossways, and the two others joined to its ends, one on each side, so as to leave an open space between, by which the attendants could readily wait at all the three. Round these tables were placed, not *seats*, but *beds*, one to each table; each of

these beds was called *clinium*, and three of these being united to surround the three tables made the *triclinium*. At the end of each clinium was a footsool for the convenience of mounting up to it. These beds were formed of mattrasses, and were supported on frames of wood, often highly ornamented. Each guest reclined on his left elbow, using principally his right hand, which was therefore kept at liberty. The feet of the person reclining being towards the external edge of the bed, were much more readily reached by any body passing than any other part.

The Jews, before they sit down to table, carefully wash their hands; they consider this ceremony as essential. After meals, they wash them again. When they sit down to table, the master of the house, or chief person in the company, taking bread, breaks it, but does not divide it; then putting his hand to it, he recites this blessing: Blessed be thou, O Lord our God, the king of the world, who producest the bread of the earth. Those present, answer, Amen. Having distributed the bread among the guests, he takes the vessel of the wine in his right hand, saying, Blessed art thou, O Lord our God, king of the world, who has produced the fruit of the vine. They then repeat the 23d psalm. They take care that after meals there shall be a piece of bread remaining on the table. The master of the house orders a glass to be washed, fills it with wine, and elevating it, says, Let us bless him of whose benefits we have been partaking; the rest answer, Blessed be he, who has heaped his favours on us, and by his goodness has now fed us. Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel; beseeches him to pity Jerusalem and his temple; to restore the throne of David; to send Elijah and the Messiah, and to deliver them out of their long captivity. They all answer, Amen. They recite Psalm xxiv. 9, 10.

Then giving the glass with the little wine in it to be drank round, he takes what is left, and the table is cleared. These are the ceremonies of the modern Jews. (CALMET's *Dict. article* EATING; and *Fragments supplementary*, No. 104.)

No. 442.—vii. 44. *Thou gavest me no water for my feet.*] It was a custom universal among the eastern people to entertain their guests at their entrance into their houses with clean water and sweet oil. Thus it appears that Christ was not entertained by the master of the house; for *he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house; thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head.* (ver. 46.) *Mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.*

Thus also *Homer* represents Telemachus and Pisistratus as being entertained at the court of Menelaus. After their introduction to the palace, he says,

> From room to room their eager view they bend;
> Thence to the bath, a beauteous pile, descend:
> Where a bright damsel-train attend the guests,
> With liquid odours and embroider'd vests.
>
> *Odyss.* iv. ver. 48.

No. 443.—x. 4. *Salute no man by the way.*] The mission upon which the disciples of Christ were sent was so important that they were required to use the greatest dispatch, and to avoid those things which might retard them, especially if they were merely of a ceremonious nature. The injunction contained in this passage is thus to be understood; for it is not to be supposed that Christ would command his disciples to neglect or violate any of those customs unnecessarily which were in general use, and which were innocent in them-

selves. In the present instance, had they been allowed to give and receive the common salutations, it is probable that their progress would have been inconsiderable for the time employed in it. Of the truth of this statement we may be satisfied from what *Niebuhr* says. (*Travels*, vol. i. p. 302.) "The Arabs of Yemen, and especially the Highlanders, often stop strangers, to ask whence they came? and whither they are going? These questions are suggested merely by curiosity, and it would be indiscreet therefore to refuse an answer." This representation of the matter certainly clears from the appearance of incivility a precept which Christ designed only to teach his servants a suitable deportment.

No. 444.—x. 13. *Sitting in sackcloth and ashes.*] This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonoured by Amnon. (*2 Sam.* xiii. 19.) Thus also *when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes.* (*Esther* iv. 1.) Thus Job expressed his repentance. (*Job.* xlii. 6.) Thus Daniel *set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes.* (*Dan.* ix. 3.) Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery. That it prevailed among the Greeks is clear and certain. *Homer* thus represents Achilles acting upon the news of the death of Patroclus.

Ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν,
Χεύατο κὰκκεφαλῆς.

A sudden horror shot through all the chief,
And wrapt his senses in a cloud of grief:
Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head:

His purple garments, and his golden hairs,
Those he deforms with dust, and these he tears:
On the hard soil his groaning breast he threw,
And roll'd and grovell'd as to earth he grew.
Iliad. xviii. ver. 23.

Agreeable to this practice our Lord, in declaring the miserable state of Chorazin and Bethsaida for disregarding his miracles and ministry, says, *if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*

No. 445—x. 42. *Mary hath chosen that good part which shall not be taken away from her.*] The Jews had commonly every one his table; and this custom was not peculiar to them, for *Tacitus* says the same thing of the Germans. Ulysses, in Homer, treating the deputies of the isle of Corfu, ordered as many tables to be set as there were persons, and caused every one to be served with his portion of wine and meat. Elkanah gave Hannah, whom he loved rather than Peninnah, a worthy portion in the meal that followed the sacrifice. (1 *Sam.* i. 5.) David sacrificing after he had danced before the ark, gave the people a feast, in which every one had his bread and his flagon of wine. (2 *Sam.* vi. 19.) It is thought that David alludes to this custom when he says, *the Lord is the portion of mine inheritance,* (marg. *of my part*) and of my cup; thou maintainest my lot, (*Psalm* xvi. 5.) and that Christ also referred to this practice in saying that *Mary had chosen the good part.* This custom has however now ceased among the Jews, and at present they eat at the same table, like other nations.

Basnage's *History of the Jews,* chap. xvi. § 1.

No. 446.—xi. 7. *He from within shall answer and say, trouble me not, the door is now shut, and my children are with me in bed.*] *Maillet* informs us that it is common in Egypt for each person to sleep in a separate bed. Even the husband and the wife lie in two distinct beds in the same apartment. Their female slaves also, though several lodge in the same chamber, yet have each a separate mattrass. (Lett. xi. p. 124.) Sir *John Chardin* also observes, that it is usual for a whole family to sleep in the same room, especially those in lower life, laying their beds on the ground. From these circumstances we learn the precise meaning of the reply now referred to: *he from within shall answer and say, trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee:* it signifies that they were all in bed in the same apartment, not in the same bed.

When Solomon speaks of *two lying together in one bed to get heat*, we must suppose that he means it for medicinal purposes, as it was sometimes done with that view, but hardly ever else. (*Eccles.* iv. 11. 1 *Kings*, i. 1, 2.) HARMER, vol. i. p. 164.

No. 447.—xi. 52. *Key of knowledge.*] It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key; and of one Rabbi *Samuel* we read, that after his death they put his key and his tablets into his coffin, because he did not deserve to have a son to whom he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the expression, the key of knowledge, may seem a beautiful reference to it.

No. 448.—xii. 35. *Let your loins be girded about.*] They who travel on foot are obliged to fasten their gar-

ments at a greater height from their feet than they do at other times. This is what is understood by girding up their loins. *Chardin* observes, that "all persons that travel on foot always gather up their vest, by which they walk more commodiously, having the leg and knee unburthened and disembarrassed by the vest, which they are not when that hangs over them." After this manner he supposes the Israelites were prepared for their going out of Egypt, when they eat the first passover. (*Exod.* xii. 11.) HARMER, vol. i. p. 450.

No. 449.—xiii. 8. *And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.*] *Dandini* tells us, (ch. x. p. 42.) that in Mount Libanus they never use spades to their vineyards, but they cultivate them with their oxen; for they are planted with strait rows of trees, far enough from one another. As the usages of the East so seldom change, it is very probable a spade was not commonly used in the time of our Lord in their vineyards. We find the prophet Isaiah, (ch. v. ver. 6.) using a term which our translators indeed render by the English word *digging*, but which differs from that which expresses the digging of wells, graves, &c. in other places, and is the same with that used to signify keeping in rank. (1 *Chron.* xii. 33.) When then Jesus represents the vine-dresser as saying to his lord, *let it alone this year also, till I shall dig about it and dung it*, it should seem that we are not to understand the digging with a spade about the fig-tree, planted in a vineyard according to their custom; but the turning up of the ground between the rows of trees with an instrument proper for the purpose, drawn by oxen—in other words, ploughing about them.

HARMER, vol. ii. p. 432.

No. 450.—xiv. 13. *When thou makest a feast, call the poor.*] Notwithstanding there is so much distance kept up between superiors and inferiors in the East, and such solemnity and awfulness in their behaviour, yet we find them in some cases very condescending. As an instance of this, Dr. *Pococke* assures us that they admit *the poor to their tables.* In his account of a great entertainment made by the governor of an Egyptian village for the cashif, with whom he travelled, he says, the custom was for every one, when he had done eating, to get up, wash his hands, and take a draught of water, and so in a continual succession, till *the poor came in*, and eat up all. The Arabs never set by any thing that is brought to table, so that when they kill a sheep, they dress it all, call in their neighbours and the poor, and finish every thing. (*Travels*, vol. i. p. 357.) The same author also mentions what is still more surprising; for in giving an account of the diet of the eastern people, (p. 182.) he informs us that an Arab prince will often dine in the street, before his door, and call to all that pass, even *beggars*, in the usual expression of Bismillah, that is, in the name of God, who come and sit down, and when they have done, retire with the usual form of returning thanks.

The picture then, which our Lord draws, of a king's making a great feast, and, when the guests refused to come, sending for the poor, the maimed, and the blind, is not so unlike life as we have perhaps been ready to imagine. HARMER, vol. ii. p. 125.

No. 451.—xv. 12. *He divided unto them his living.*] The principles of inheritance differ in the East from what are established among ourselves. There is no need of the death of the parent before the children possess their estates. The various circumstances connected with this subject are clearly laid down in the following

extract from Mr. *Halhed's Code of Gentoo laws*, (p. 53.)

"The rights of inheritance, in the second chapter, are laid down, with the utmost precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is herein considered but as tenant for life in his own property; and as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances also he is hindered from dispossessing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest, by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws also strongly elucidate the story of the prodigal son in the scriptures, since it appears from hence to have been an immemorial custom in the East for sons to demand their portion of inheritance during their father's life-time, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

"If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune; in that case the father shall give equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who hath been particularly dutiful to him, and to the son who hath a very large family, and also to the other sons who do not lie under any of these three circumstances; in this case, he shall not have power to give to any one of them more or less than to the others.

"If a father has occupied any glebe belonging to his father, that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property earned by himself."

No. 452.—xv. 25. *Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.*] To express the joy which the return of the prodigal afforded his father, *music and dancing* was provided as a part of the entertainment. This expression does not however denote the dancing of the family and guests, but that of a company of persons hired on this occasion for that very purpose. Such a practice prevailed in some places to express peculiar honour to a friend, or joy upon any special occasion. Major *Rooke*, in his travels from India through Arabia Felix, relates an occurrence which will illustrate this part of the parable. "Hadje Cassim, who is a Turk, and one of the richest merchants in Cairo, had interceded on my behalf with Ibrahim Bey, at the instance of his son, who had been on a pilgrimage to Mecca, and came from Judda in the same ship with me. The father, in celebration of his son's return, gave a most magnificent fête on the evening of the day of my captivity, and as soon as I was released, sent to invite me to partake of it, and I accordingly went. His company was very numerous, consisting of three or four hundred Turks, who were all sitting on sophas and benches, smoking their long pipes. The room in which they were assembled was a spacious and lofty hall, in the centre of which was a band of music, composed of five Turkish instruments, and some vocal performers: as there were no ladies in the assembly, you may suppose it was not the most lively party in the world, but being new to me, was for that reason entertaining." (p. 104.)

No. 453.—xv. 29. *A kid.*] Kids are considered as a delicacy. *Hariri*, a celebrated writer of Mesopotamia, describing a person's breaking in upon a great pretender to mortification, says, he found him with one of his disciples, *entertaining themselves with much satisfac-*

tion with bread made of the finest flour, with a ROASTED KID, *and a vessel of wine before them.* This shews in what light we are to consider the complaint made by the elder brother of the prodigal son, and also the gratification proposed to be sent to Tamar, (*Gen.* xxxviii. 16.) and the present made by Samson to his intended bride, (*Judges* xv. 1.) HARMER, vol. iv. p. 164.

No. 454.—xvi. 22. *Abraham's bosom.*] This expression alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honourable person lay first; *Lightfoot* says, in the middle; the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; (*John* xiii. 23.) and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honourable person, and the father of the Jewish nation, to be in his bosom, signifies an allusion to the order in which guests were placed at an entertainment, the highest state of felicity next to that of Abraham himself.

No. 455.—xviii. 5. *Weary me.*] The word ὑπωπιάζῃ properly signifies *to beat on the face*, and particularly under the eye, so as to make the parts black and blue. Here it has a metaphorical meaning, and signifies to give great pain, such as arises from severe beating. The meaning therefore is, that the uneasy feelings which this widow raised in the judge's breast, by the moving representation which she gave of her distress, affected him to such a degree that he could not bear it, but to

get rid of them resolved to do her justice. The passage understood in this sense has a peculiar advantage, as it throws a beautiful light on our Lord's argument, (ver. 6, 7.) and lays a proper foundation for the conclusion which it contains. (MACKNIGHT's *Harmony*, vol. ii. p. 78.)

No. 456.—xx. 18. *Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.*] Here is an allusion to the two different ways of stoning among the Jews, the former by throwing a person down upon a great stone, and the other by letting a stone fall upon him.

WHITBY *in loc.*

No. 457.—xxi. 5. *And as some spake of the temple, how it was adorned with goodly stones and gifts.*] Hanging up such ἀναθήματα, or *consecrated gifts*, was common in most of the ancient temples. *Tacitus* speaks of the immense opulence of the temple of Jerusalem. (*Histor.* lib. 5. § 8.) Amongst others of its treasures, there was a golden table given by Pompey, and several golden vines of exquisite workmanship, as well as immense size: for Josephus tells us that they had *clusters*, ἀνδρομαχεῖς, *as tall as a man*, which some of them thought referred to God's representing the Jewish nation under the emblem of a vine. (*Isaiah* v. 1, 7.) Josephus likewise asserts, that the marble of the temple was so white, that it appeared to one at a distance like a mountain of snow, and the gilding of several of its external parts, which he there mentions, must, especially when the sun shone upon it, render it a most splendid and beautiful spectacle.

DODDRIDGE *in loc.*

No. 458.—xxii. 64. *Blindfolded him.*] This usage of Christ refers to that sport so ordinary among children,

called μυνδα, in which it is the manner first to blindfold, then to strike, (ver. 63.) then to ask who gave the blow, and not to let the person go till he named the right man who had struck him. It was used on this occasion to reproach our blessed Lord, and expose him to ridicule.

HAMMOND *in loc.*

No. 459.—St. JOHN i. 12.

Sons of God.

Adoption was very generally practised in the East, and is therefore frequently alluded to in the scriptures. A son might be adopted for a special purpose, such as the raising up of an heir by the daughter of the adopter, &c. after which he could, if he pleased, return to his original family. In this case, if he had a child in this second relation to his own family, he would be the father of two families, each totally distinct from the other in name, property, rank, and connections. A person who was never married might adopt a son, and that son being married, his children would become the children of his adopter, bear his name, and inherit his estate.

The following are the laws of Athens on this subject, stated by Sir *Willim Jones*, in his *Introduction to the Pleadings of Isæus*, the famous Athenian barrister.

"Adopted sons shall not devise the property acquired by adoption, but if they leave legitimate sons, they may return to their natural family; if they do not return, the estates shall go to the heirs of the persons who adopted them."

"The adopted son (if there be any) and the after born sons to the person who adopted him, shall be coheirs of the estate; but no adoption by a man who has legitimate sons then born shall be valid."

An adopted son could not himself adopt another, he must either leave a legitimate son, or the estate he received from his adopting father must revert to his adopting father's natural heirs. There cannot be two adopted sons at the same time."

No. 460.—i. 29. *The lamb of God.*] There is a circumstance related by *Martinius*, in his History of China, which, if authentic, serve to shew that *Confucius*, the lawgiver of that immense empire, had preserved some remains of the ancient belief in the doctrine of a promised Saviour. *Martinius* asserts, that a Chinese philosopher, who had embraced christianity, pointed out to him the last sentence of the book of Chuncieu, written by *Confucius*, from which it appeared that he had not only foreseen the incarnation of the Messiah, but had mentioned even the very year in the Chinese cycle when that event was to take place. In the thirty-ninth year of the emperor *Lu*, the huntsmen of that prince killed, without the *western* gate of the city, a very scarce animal, known to the Chinese by the name of *kilin*. A constant report had always prevailed, that as soon as that animal made its appearance, a hero of great sanctity would succeed it, who should bring glad tidings of great joy to all nations. *Confucius* having learned these circumstances, shed a profusion of tears, and with a deep sigh exclaimed, already does my doctrine approach towards its termination, and will soon be finally dissolved. After this he wrote nothing more, and even left a work unfinished, declaring that his rule of doctrine was at an end, and must speedily give place to that of a true legislator, who would cause wars and tumults to cease, and to whom all the different sects of philosophers must yield. It is worthy of observation, that this animal is described by the Chinese, as being of a remarkably mild and placid disposition, insomuch that it hurts no person, not even those who attempt to put it to death; and it is yet more remarkable, that the two words by which we express the idea of the *lamb of God* are said to be equivalent to the Chinese term *kilin*. With regard to the year in which our Saviour was born, the converted philosopher, from whom *Martinius* received this account, conjectured

that it was known to *Confucius* from the following circumstance. The Chinese characters and name of the year in which the animal was slain exactly correspond with their cyclical designation of that, in which the birth of Christ took place. In other words, the Chinese reckoning by cycles, and calling each year in a cycle by a different name, the *kilin* was slain, and our Saviour born, in the corresponding years of two successive cycles. He added, that *Confucious* wept from an emotion of excessive joy, because he conceived that the advent of the most holy one was prefigured by this circumstance. From the death of that mysterious animal he might perhaps have conjectured the sufferings of the Messiah, who was led like a lamb to the slaughter, through the *western* gate of Jerusalem.

FABER's *Horæ Mosaicæ*, vol. i. p. 110.

No. 461.—i. 42. *When Jesus beheld him, he said, thou art Simon the son of Jona, thou shalt be called Cephas.*] The eastern people are often-times known by several names; this might arise from their having more names than one given them at first; or it might arise from their assuming a new and different name upon particular occurrences in life. This last is most probable, since such a custom continues in the East to this day, and it evidently was sometimes done anciently. (*2 Chron.* xxxvi. 4. *2 Kings* xxiv. 17.)

The sixth volume of the MS. *Chardin* seems to complain of expositors, for supposing that one person had frequently different names; and says, that the custom of the East still continues, for persons to have a new name upon a change of circumstances. There seems to be some want of precision here: commentators have supposed, and the fact is apparent, that one and the same person has had different names; but they have determined, in common at least, nothing about the manner in

which they came by them. Sir *John Chardin* thinks, very justly, that they were given upon some change in life; but then there might be a variation as to the consequences. Some might invariably be called by the new name after its being given them. Thus Abraham was always so called in the latter part of his life, and never Abram: and his wife in like manner Sarah, and not Sarai; others might be called sometimes by the one, sometimes by the other, and sometimes by both joined together. So St. John tells us, that Jesus gave the new name of Peter to the brother of Andrew; yet he represents Jesus afterwards calling him Simon; and John himself sometimes called him Peter, and sometimes Simon Peter.

But as the account that is given us of this variety of names in the MS. *Chardin* is curious, it shall be subjoined. "Expositors suppose the Israelites, and other eastern people, had several names; but this is an error. The reason of their being called by different names is, because they frequently change them, as they change in point of age, condition, or religion. This custom has continued to our times in the East, and is generally practised upon changing religions, (*Acts* xiii. 9.) and it is pretty common upon changing condition. The Persians have preserved this custom more than any other nation. I have seen many governors of provinces among them assume new names with their new dignity. But the example of the reigning king of Persia (1667) is more remarkable. The first year of the reign of this prince having been unhappy, on account of wars and famine in many provinces, his counsellors persuaded him that the name he had till then borne was fatal, and that the fortune of the empire would not be changed till he changed that name. This was done, the prince was crowned again under the name of Soliman; all the seals, all the coins that had the name of Sefi, were broke, the same as if the king had been dead, and another

had taken possession. The women more frequently change their names than the men, whether owing to a natural inconstancy, or that they do not agree to the alterations they find in life, being put upon them on account of their beauty, gaiety, their agility in dancing, or fine voice; and as these natural qualities are quickly lost, either by accident, or by age, they assume other names, which better agree to their changed state. Women that marry again, or let themselves out anew, and slaves, commonly alter their names upon these changes."

HARMER, vol. ii. p. 501.

No. 462.—i. 49. *Thou art the king of Israel.*] Those who entertained any expectations that Christ should appear as a temporal prince, had embraced very false ideas of his mission and character. They were, however, in a great measure induced by this mistaken hope to overlook the office which he was to discharge as a spiritual ruler in Israel. In this way he was far more honoured and exalted than he could have been by any of those ceremonies which were practised upon the coronation of kings in the East. It may be worth while to relate the circumstances of so great an event, as it may serve to evince on what objects the minds of the Jews were most intent. Mr. *Bruce* has given us a description of this kind, which, on account of the conformity it exhibits between the manners of Abyssinia and Judea, shall have the preference to any other. He says, that "it was on the 18th of March (according to the Abyssinian account, the day of our Saviour's first coming to Jerusalem) that this festival began. The king's army consisted of 30,000 men. All the great officers, all the officers of state, and the court, then present, were every one dressed in the richest and gayest manner; nor was the other sex behind hand in the splendour of their appearance. The king, dressed in crimson damask, with

a great chain of gold round his neck, his head bare, mounted upon a horse richly caparisoned, advanced at the head of his nobility, passed the outer court, and came to the paved-way before the church. Here he was met by a number of young girls, daughters of the umbares, or supreme judges, together with many noble virgins standing on the right and left of the court.

"Two of the noblest of these held in their hands a crimson cord of silk, somewhat thicker than a common whipcord, but of a looser texture, stretched across from one company to another, as if to shut up the road by which the king was approaching the church. When this cord was prepared, and drawn tight about breast high by the girls, the king entered, advancing at a moderate pace, curvetting, and shewing the management of his horse. He was stopped by the tension of this string, while the damsels on each side, asking who he was, were answered, I am your king, the king of Ethiopia. To which they replied with one voice, You shall not pass, you are not our king.

"The king then retires some paces, and presents himself as to pass, and the cord is again drawn across his way by the young women, so as to prevent him, and the question repeated, Who are you? The king answered, I am your king, the king of Israel; but the damsels resolved, even on this second attack, not to surrender, but upon their own terms. They again answer, You shall not pass, you are not our king.

"The third time, after retiring, the king advances with a face and air more determined, and the cruel virgins, again presenting the cord, and asking who he is? he answers, I am your king, the king of Sion, and drawing his sword, cuts the silk cord asunder. Immediately upon this, the young women say, it is a truth, you are our king, you are the king of Sion. Upon which they begin to sing Hallelujah, and in this they are joined by

the court and army upon the plain; fire arms are discharged, drums and trumpets sound, and the king, amidst these acclamations and rejoicings, advances to the foot of the stairs of the church, where he dismounts, and there sits down upon a stone, which, by its remains, apparently was an altar of Annubis, or the dog-star. At his feet there is a large slab of free-stone, on which is an inscription.

"The king is first anointed, then crowned, and is accompanied half way up the steps by the singing priests, called dipteras, chaunting psalms and hymns: here he stops at a hole made for the purpose in one of the steps, and is thus fumigated with incense and myrrh, aloes and cassia. Divine service is then celebrated, and after receiving the sacrament, he returns to the camp, where fourteen days should regularly be spent in feasting, and all manner of rejoicing, and military exercise." (*Travels*, vol. ii. p. 278.) This extract affords some illustration of *Psalms* xxiv. and xlv.

No. 463.—ii. 8. *The governor of the feast.*] The master or intendant of a marriage feast, ἀρχιτρικλινος, was the husband's friend, and charged with the order of the feast. He gave directions to the servants, had an eye over every thing, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper; from hence he had his name as regulator of the *triclinium* or festive board. He tasted the wine and distributed it to the guests. The author of Ecclesiasticus (cap. xxxii. ver. 1.) thus describes the office of master of the feast. "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place, that thou mayest be merry with them, and receive a crown for the well ordering of the feast."

On this passage of St. John, *Theophylact* remarks, that no one might suspect that their taste was vitiated by having drank to excess, so as not to know water from wine, our Saviour orders it to be first carried to the governor of the feast, who certainly was sober; for those who on such occasions are intrusted with this office observe the strictest sobriety, that they may be able properly to regulate the whole.

No. 464.—ii. 10. *Every man at the beginning doth set forth good wine.*] The Abbé *Mariti*, speaking of the age of the wines of Cyprus, says, "the oldest wines used in commerce do not exceed eight or ten years. It is not true, as has been reported, that there is some of it an hundred years old; but it is certain that at the birth of a son or a daughter, the father causes a jar filled with wine to be buried in the earth, having first taken the precaution to seal it hermetically; in this manner it may be kept till these children marry. It is then placed on the table before the bride and bridegroom, and is distributed among their relations, and the other guests invited to the wedding." (*Travels in Cyprus*, vol. i. p. 229.) If such a custom prevailed formerly, it throws great significancy into the assertion of *good wine* being first brought out upon such an occasion; and if this supposition is admitted, tends to increase the greatness of the miracle, that notwithstanding what had been drank at first was peculiarly excellent, yet that which Christ by his divine power produced as an after supply, was found to be of a superior quality.

No. 465.—iii. 3. *Except a man be born again, he cannot see the kingdom of God.*] The mode of expression adopted in these words is not unknown in the East. The author of the Institutes of *Menu*, who flourished 1280 years before Christ, uses the following remarkable

language. "Of him who gives natural birth, and him who gives knowledge of the whole veda, the giver of sacred knowledge is the more venerable father; since *the second or divine birth* insures life to the *twice born*, both in this life and hereafter eternally. Let a man consider that as a mere human birth, which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth, which his principal acharya, who knows the whole veda, procures for him *by his divine mother, the gayatri*, is a true birth; that birth is exempt from age and from death." (cap. ii. 146.) The difference between the goodness of the actions performed by the ordinary man, and by him who has been *twice born*, is in another part of this work ascribed very justly to the motive. A deep sense of the corruption of human nature produced the same doctrine among other ancient nations, as well as the Indians. "They had sacrifices denominated those of *regeneration*, and these sacrifices were always profusely stained with blood. The taurobolium, a ceremony in which the high priest of Cybele was consecrated, was a ceremony of this kind, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit, nor were these baptisms confined to the priests alone; for persons not invested with a sacred function were sometimes initiated by the ceremony of the taurobolium; and one invariable rule in these initiations was to wear the stained garments as long as possible, in token of their having been thus regenerated."

MAURICE's *Indian Antiquities*, vol. v. p. 957.

No. 466.—iii. 29. *The friend of the bridegroom.*] Among the Jews, in their rites of espousals, there is frequent mention of a place, where under a covering, it was usual for the bridegroom to discourse familiarly

but privately with his spouse, whereby their affections might be more knit to one another in order to marriage, which however were not supposed to be so till the bridegroom came cheerfully out of the *chuppah*, or covered place. To this David refers (*Psalm* xix. 5.) when he speaks of the sun, *which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man, to run a race.* It is affirmed that this custom is still observed among the Jews in Germany, either before the synagogues in a square place covered over, or, where there is no synagogue, they throw a garment over the bridegroom and the bride for that purpose. Whilst this intercourse is carrying on, the friend of the bridegroom stands at the door to hearken; and when he hears the bridegroom speak joyfully, (which is an intimation that all is well) he rejoices himself, and communicates the intelligence to the people assembled, for their satisfaction.

HAMMOND *in loc.*

No. 467.—iv. 11. *The well is deep.*] That it was Jacob's well is not said in the Old Testament, unless alluded to *Gen.* xlix. 22. MAUNDRELL (*Journey*, p. 62.) describes the well shewn as such, and over which the empress Helena built a church, now destroyed, at about a mile from Sichem. It is covered by a stone vault, and is thirty-five feet deep, five of them water. He supposes that the walls of the ancient city might have extended nearer the place. The fruitfulness, (if not figurative) he rather thinks was caused by a stream which waters the plain near Sichem. *Rauwolff* (p. 312.) speaking of the well at Bethlehem, says, "the people that go to dip water are provided with small leathern buckets and a line, as is usual in these countries; and so the merchants that go in caravans through great deserts into far countries, provide themselves also with these, because in these countries you find more cisterns

or wells than springs that lie high." In how easy a light does this place the Samaritan women's talking of the depth of Jacob's well, and her remarking that she did not observe our Lord had any thing to draw with, though he spoke of presenting her with water!

No. 468.—v. 10. *The Jews therefore said unto him that was cured, it is the sabbath-day, it is not lawful for thee to carry thy bed.*] The sabbath was originally instituted as a day of sacred rest, and was to be employed in the service of God. Of this latter circumstance the Jews had so far lost sight, that they substituted their own superstitious rites in the place of divine ordinances, and thus exchanged a spiritual for a merely ceremonious observance of the day. Concerning some of the superstitions which prevailed amongst this people, M. *Basnage* thus speaks: "In the places where they had liberty, in Maimonides's time, they sounded the trumpet six times, to give notice that the sabbath was beginning. At the first sound the countryman left his plough, at the second they shut up their shops, at the third they covered the pits. They lighted candles, and drew the bread out of the oven; but this last article deserves to be insisted upon, because of the different cases of conscience, about which the masters are divided. When the sound of the sixth trumpet surprised those that had not as yet drawn their bread, what was to be done? To fast the next day was disturbing the feast, to draw their bread at the beginning of the sabbath was to violate it. The perplexity is great; some have not ventured to decide it, others have given leave to draw out what was necessary for the three meals of the sabbath. But this permission has caused abuses; for a multitude of people meet, who under pretence of drawing out the quantity of bread they have need of for their three meals, take out all that might be spoiled. The difficulty is increased if any one

suffers his bread to bake after the sabbath is begun. If he has sinned knowingly, he must leave his bread there, and fast to expiate his fault. Nothing but ignorance is ground sufficient to permit them taking wherewith to subsist their family for twenty-four hours. But how is this bread to be taken out? They must not make use of a peal but a knife, and do it so nicely as not to touch the stones of the oven, for that is a crime. Such are the questions that arise upon the entrance of the sabbath." (*History of the Jews*, p. 443.) Similar superstitions are related by this author concerning other particulars which affect the Jews.

No. 469.—v. 13. *He conveyed himself away.*] *Doddridge (in loc.)* translates the word ἐξένευσεν, *slipped away*, and observes from *Casaubon*, that it is an elegant metaphor borrowed from swimming; it well expresses the easy unobserved manner in which Jesus as it were *glided* through them, while, like a stream of water, they opened before him, and immediately closed again, leaving no trace of the way he had taken.

No. 470.—v. 35. *He was a burning and a shining light.*] This character of John the Baptist is perfectly conformable to the mode of expression adopted by the Jews. It was usual with them to call any person who was celebrated for knowledge, a candle. Thus they say that Shuah, the father-in-law of Judah (*Gen.* xxxviii. 2.) was the candle or light of the place where he lived, because he was one of the most famous men in the city, enlightening their eyes; hence they called a rabbin, the candle of the law, and the lamp of light.

LIGHTFOOT'S *Works*, vol. ii. p. 550.

No. 471.—vi. 27. *Him hath God the Father sealed.*] Some have ingeniously conjectured that this may allude

to a custom which princes might have when making grand entertainments, to give a commission under their hand and seal, or perhaps to deliver a signet to those whom they appointed to preside in the management of them. (See *Elsner*, vol. i. p. 311.) Though it may possibly be sufficient to say, that to seal is a general phrase for authorizing by proper credentials, whatever the purpose be for which they are given, or for marking a person out as wholly devoted to his service whose seal he bears. DODDRIDGE *in loc.*

No. 472.—vii. 37. *That great day of the feast.*] The last day grew into high esteem with the nation, because on the preceding seven days, they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—at the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness (1 *Cor.* x. 4.) but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Siloah, and brought them into the temple with the sound of the trumpet and great rejoicing. "He who hath not seen the rejoicing on the drawing of this water hath seen no rejoicing at all." (*Succah*, fol. li. 1.) (*Lightfoot.*) Christ, alluding to these customs, proclaims, *if any man thirst, let him come unto me.* He takes, as very usual with him, the present occasion of the water brought from Siloah, to summon them to him as the true fountain.

No. 473.—viii. 36. *If the son make you free.*] This alludes to a custom in some of the cities of Greece, and elsewhere, whereby the son and heir had a liberty to adopt brethren, and give them the privileges of the family.

No. 474.—viii. 59. *Then took they up stones to cast at him.*] After describing various punishments which were inflicted by the Jews upon offenders and criminals, Lewis (in his *Origines Hebrææ*, vol. i. p. 85.) says, "there was another punishment, called the *rebels beating*, which was often fatal, and inflicted by the mob with their fists, or staves, or stones, without mercy, or the sentence of the judges. Whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this manner, and was called *a son of rebellion.* The frequent taking up of stones by the people to stone our Saviour, and the incursion upon him and upon St. Stephen for blasphemy, as they would have it, and upon St. Paul for defiling the temple, as they supposed, were of this nature."

No. 475.—x. 11. *I am the good shepherd.*] That this allusion was very pertinent with regard to the persons to whom Christ addressed his discourse, the condition and custom of the country may convince us. The greatest part of the wealth and improvement there consisted in sheep, and the examples of Jacob and David in particular are proofs, that the keeping of these was not usually committed to servants and strangers, but to men of the greatest quality and substance. The children of the family, nay the masters and owners themselves, made it their business, and esteemed the looking to their flocks an employment no way unbecoming them. Hence probably came the frequent metaphor of

styling kings the shepherds or their people; hence also the prophets describe the Messiah in the character of a shepherd; and Christ, to shew that he was the person intended, applies the character to himself. The art of the shepherd in managing his sheep in the East was different from what it is among us. We read of his going before, leading, calling his sheep, and of their following and knowing his voice. Such methods were doubtless practised by them, but have not obtained amongst us in the management of our flocks.

No. 476.—xi. 16. *Thomas, which is called Didymus.*] It was customary with the Jews, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or Latin name of great affinity, and sometimes of the very same signification with that of their own country, as those of Thomas and Dydimus, one in the Syriac and the other in the Greek, do both signify a twin. He no doubt was a Jew, and, in all probability, a Galilean, as well as the other apostles; but the place of his birth, and the nature of his calling, (unless we should suppose that he was brought up to the trade of fishing) are things unknown.

No. 477.—xi. 17. *He had lain in the grave four days.*] It was customary among the Jews to go to the sepulchres of their deceased friends, and visit them for three days, for so long they supposed that their spirits hovered about them; but when once they perceived that their visage began to change, as it would in three days in these countries, all hopes of a return to life were then at an end. After a revolution of humours, which in seventy-two hours is completed, the body tends naturally to putrefaction; and therefore Martha had reason to say, that her brother's body (which appears by the

context to have been laid in the sepulchre the same day that he died) would now, in the fourth day, become offensive.

STACKHOUSE's *Hist. of the Bible*, vol. ii. p. 1386.

No. 478.—xi. 31. *She goeth unto the grave to weep there.*] Authors that speak of the eastern people's visiting the tombs of their relations, almost always attribute this to the women; the men, however, sometimes visit them too, though not so frequently as the other sex, who are more susceptible of the tender emotions of grief, and think that propriety requires it of them; whereas the men commonly think that such strong expressions of sorrow would misbecome them. We find that some male friends came from Jerusalem to condole with Mary and Martha on account of the death of their brother Lazarus, who, when they supposed that her rising up and going out of the house was with a view to repair to his grave to weep, *followed her, saying, she goeth unto the grave to weep there.*

It is no wonder that they thought her rising up in haste was to go to the grave to weep, for *Chardin* informs us, that the mourning in the East does not consist in wearing black clothes, which they call an infernal dress, but in great outcries, in sitting motionless, in being slightly dressed in a brown or pale habit, in refusing to take any nourishment for eight days running, as if they were determined to live no longer. Her starting up then with a sudden motion, who, it was expected, would have sat still without stiring at all, and her going out of the house, made them conclude that it must be to go to the grave to weep there, though, according to the modern Persian ceremonial, it wanted five or six days of the usual time for going to weep at the grave: but the Jews possibly might repair thither sooner than the Persians do.

HARMER, vol. iii. p. 459.

No. 479.—xv. 16. *That your fruit should remain.*] This possibly may allude to the custom of keeping rich and generous wines a great many years, so that in some cases (which was especially applicable to the sweet eastern wines) they might prove a cordial to those who were unborn when the grapes were produced.

DODDRIDGE *in loc.*

No. 480.—xvi. 2. *They shall put you out of the synagogues.*] There were three degrees of excommunication among the Jews; the first is what is called in the New Testament, *casting out of the synagogue*, and signifies a separation from all commerce or society: it was of force thirty days, but might be shortened by repentance. If the person persisted in his obstinacy after the thirty days were expired, they excommunicated him again, with the addition of a solemn curse. This is supposed by some to be the same with delivering over to satan. The offence was published in the synagogue, and at this time candles were lighted, and when the proclamation was ended they were put out, as a sign that the person excommunicated was deprived of the light of heaven; his goods were confiscated; his male children were not admitted to circumcision; and if he died without repentance, by the sentence of the judge a stone was cast upon his coffin or bier, to shew that he deserved to be stoned. He was not mourned for with any solemn lamentation. The last degree of excommunication was anathematizing, which was inflicted when the offender had often refused to comply with the sentence of the court, and was attended with corporal punishment, and sometimes with banishment and death.

No. 481.—xviii. 3. *Lanterns.*] *Norden* among other particulars has given some account of the lamps and lanterns that they make use of commonly at Cairo. "The lamp is of the palm-tree wood, of the height of

twenty-three inches, and made in a very gross manner. The glass, that hangs in the middle, is half filled with water, and has oil on the top, about three fingers in depth. The wick is preserved dry at the bottom of the glass, where they have contrived a place for it, and ascends through a pipe. These lamps do not give much light, yet they are very commodious, because they are transported easily from one place to another.

"With regard to the lanterns, they have pretty nearly the figure of a cage, and are made of reeds. It is a collection of five or six glasses, like to that of the lamp which has been just described. They suspend them by cords in the middle of the streets, when there is any great festival at Cairo, and they put painted paper in the place of the reeds." (part i. p. 83.)

Were these the lanterns that those who came to take Jesus made use of? or were they such lamps as these that Christ referred to in the parable of the virgins? or are we rather to suppose that these lanterns are appropriated to the Egyptian illuminations, and that *Pococke's* account of the lanterns of this country will give us a better idea of those that were anciently made use of at Jerusalem? Speaking of the travelling of the people of Egypt, he says, "by night they rarely make use of tents, but lie in the open air, having large lanterns made like a pocket paper lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c. and they have a contrivance to hang it up abroad by means of three staves.

HARMER, vol. ii. p. 429.

No. 482.—xviii. 28. *The hall of judgment.*] The party accused, when he was upon his trial, stood in an eminent place in the court, that the people might see

him, and hear what was alledged against him, and the defence made by the criminal. There were two notaries in court, one stood on the right hand of the judge to write the sentence of absolution, the other stood on the left to write the sentence of condemnation. These tribunals were exceeding strict in the examination of witnesses, and would not admit their testimony before their behaviour and reputation were inquired into. Generally it was a rule, that whoever gave a false testimony was subject to the same penalty that the person should have suffered if he had been cast by his false accusation. No man was to be found guilty but by two witnesses at least, and those of a competent age, of good fame, and not convicted of ever having given a false testimony; it was a law among the Jews, that no man was to suffer his neighbour to perish in judgment when he could free him by his testimony. After the cause had been carefully examined, and all parties impartially heard, sentence was pronounced in this manner: Thou Simeon art just. Thou Reuben art guilty. When the sentence was delivered, the witness, if the case was capital, put their hands upon the head of the condemned person, and said, thy blood be upon thy own head. Then was the malefactor led to execution, and no one was allowed openly to lament his misfortune. The distance between the court of judicature and the place of execution contributed often to save the life of the criminal; for as he was led to be executed, a public crier went before, saying, with an audible voice, such an one is going to be punished with such a death, &c. if there be any one who knows of any thing that may be offered to his advantage let him come forth and give his evidence. For this purpose a person was appointed to stand at the door of the consistory, with an handkerchief or linen cloth in his hand, and if any one offered to speak in his defence, he who stood at the door waved

the handkerchief in the air, upon which another, who was ready at a small distance, with a fleet horse, rode with all possible speed, and called back the condemned prisoner. So tender were they in cases of blood, that if the malefactor could think of any thing to say for his own purgation, he was indulged the liberty of returning back four or five times. When the criminal came within ten cubits of the place of execution, two of the scholars of the wise men exhorted him to confess, and after giving him a stupifying draught, the execution took place.

LEWIS's *Origines Hebrææ*, vol. i. p. 69.

No. 483.—xix. 29. *Vessel full of vinegar.*] It is well known that vinegar and water (which mixture was called *posca*) was the constant drink of the Roman soldiers; perhaps therefore this vinegar was set here for their use, or for that of the crucified persons, whose torture would naturally make them thirsty.

No. 484.—xxi. 1. *After these things Jesus shewed himself again to the disciples at the sea of Tiberias.*] *Plutarch* in one of his books observes, that the Greeks frequently, for pleasure, took a repast on the sea shore; and *Doubdan* has mentioned his finding some of the inhabitants of the confines of the Holy Land enjoying themselves in like manner, near the sea, eating and smoking there. These accounts, especially when put together, may give us the most exact view of what passed between our Lord and the disciples on the shore of the sea of Galilee.

The substance of what PLUTARCH (*Symposiac.* lib. iv. probl. 4.) says, is as follows: "What do they mean, who, inviting one another to form a party of pleasure, say, let us eat to-day on the sea shore? do they not shew that they consider an entertainment on the sea

shore as the most delightful? certainly not on account of the waves and the pebbles there, but because they have the best opportunity of furnishing the table with plenty of fish, perfectly fresh." To this may be subjoined the account which *Doubdan* gives of what happened to him in a short voyage from St. John d'Acre to Sidon. They hired a fishing-boat for this voyage, and through the indolence of the seamen, who would not row, they got no further than Tyre that night. In the morning, not being in a boat whose proper business it was to carry passengers, but at the mercy of four or five fishermen, who did nothing but cast their nets into the sea, most commonly without success, exposed to the burning heat of the sun by day, and severe cold in the night, they employed a poor Jew, who was with them in the bark, and who could speak a little of the language used by Franks in that country, to call upon them to push forward, that they might arrive in good time at Sidon; but, contrary to their agreement, they immediately cast their nets into the sea, to procure themselves a dinner; then they landed to dress their fish and eat it; after which they slept for more than two hours, while Doubdan and those with him were broiling with the scorching sun over head, and the heated rocks underneath. Being put out again to sea, upon the promise of an augmentation of their pay they took up their oars, and rowed with briskness for four or five miles, in order to reach Sidon that same day. They then grew tired, and being inclined to return to their fishing, they put *Doubdan* and his companions on shore, where there was a very large and deep cavern, which had been hollowed by the violence of the waves, which enter it with fury upon the least wind that blows, and immediately applied themselves to cook some small fishes with some rice; and, without speaking one word to *Doubdan*, carried all an board the bark, and went away toward the place from

whence they came, so that they lost sight of them in a few moments. This unexpected accident extremely astonished them; and what was worse, there were many Turks, Moors, and Arabs of a variety of colors, in this cavern, of whom some were reclined on the sand, enjoying the fresh air, some were dressing provisions among these rocks, others were smoking tobacco, notwithstanding the apparent danger of the fall of great pieces of the rocks, which frequently happened; but it is common for them to retire hither, on account of a spring of fine water which glides along here, and is always extremely cool. (*Voy. de la Terre-Sainte*, ch. 61.)

HARMER, vol. iii. p. 205.

No. 485.—ACTS i. 26.

The Lot.

THE account which *Grotius* gives of the manner in which lots were cast, seems very probable and satisfactory. He says, they put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word apostle. In drawing these out of the urns, the blank came up with the name of Joseph, and the lot on which was written the word *apostle* came up with the name of Matthias. This being in answer to their prayers, they concluded that Matthias was the man whom the Lord had chosen to the apostleship.

No. 486.—vi. 9. *The synagogue of the libertines.*] Great numbers of the Jews, who were taken captive by Pompey, and carried into Italy, were there set at liberty, and obtained their freedom from their masters; their children therefore, would be *libertini* in the proper sense of that word, and agreeably to this, the Jews banished from Rome by Tiberius are spoken of by TACITUS (*Annal.* lib. ii. cap. 85.) as of the libertine race. These might easily constitute one of the 480 synagogues said to have been at Jerusalem.

No. 487.—ix. 34. *Arise, and make thy bed.*] Mattrasses, or something of that kind, were used for sleeping upon. The Israelites formerly lay upon carpets. (*Amos* ii. 8.) *Russel* (p. 90.) says, the "beds consist of a mattrass laid on the floor, and over this a sheet (in winter a carpet, or some such woollen covering,) the

other sheet being sewed to the quilt. A down cushion often serves for a pillow and bolster." They do not now keep their beds made; the mattrasses are rolled up, carried away, and placed in cupboards till they are wanted at night. Hence we learn the propriety of our Lord's address to the paralytic, arise, take up thy bed, and walk. (*Matt.* ix. 6.)

HARMER, vol. ii. p. 66, note.

No. 488.—ix. 37. *When they had washed.*] It was usual, immediately upon the decease of a person, to lay out the corpse, and then to wash it. This office was commonly performed by women related to the party deceased; only in cases of necessity others were employed therein. Among the Greeks this custom was very particularly observed: there were vessels in some of their ancient temples for this purpose; these were called in Latin *labra*. The Greeks used warm water on this occasion; the modern Jews, warm water with roses and camomile. It was designed to prevent precipitate interment. (See *Virgil, Æn.* vi. ver. 218.)

No. 489.—xii. 10. *Iron gate.*] Among different ways of securing their gates, one was by plating them over with thick iron. *Pitts* tells us (p. 10.) that Algiers has five gates, and some of these have too, others three gates within them, some of them plated over with thick iron. After this manner the place where St. Peter was imprisoned seems to have been secured. *When they were past the first and second ward, they came unto the iron gate, &c.* HARMER, vol. i. p. 207.

No. 490.—xiv. 11. *The gods are come down to us in the likeness of men.*] It appears from numberless passages in the heathen writers, that they supposed the gods often descended in the likeness of men. Thus

Homer represents one of his personages in the character of a suitor, recommending hospitality to strangers by saying,

> ———If in this low disguise
> Wander perhaps some inmate of the skies:
> They (curious oft of mortal actions) deign
> In forms like these to round the earth and main,
> Just and unjust recording in their mind,
> And with sure eyes inspecting all mankind.
>
> *Odyss.* xvii. ver. 485.

This notion particularly prevailed with respect to Jupiter and Mercury.

No. 491.—xiv. 13. *Then the priest of Jupiter, who was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.*] It was customary to build temples to their tutelar deities in the suburbs of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of that Jupiter who was esteemed the tutelar deity of the place, and whose image was placed in a temple erected to him before the city, brought oxen and garlands to offer a sacrifice to Barnabas and Paul. They used to crown both the images of their deities and the victims they offered to them with chaplets of flowers. The heathens considered their several images, of Jupiter for instance, as so many distinct Jupiters, that is, as having some spirit sent from the god, to whom their worship was ultimately referred, to reside in them. This circumstance, *Bp. Warburton* observes, may account for the dispute between two Jupiters, the Tonans and the Capitolinus, mentioned by *Suetonius*.

DODDRIDGE *in loc.*

No. 492.—xvi. 13. *On the sabbath we went out of the city by a river's side, where prayer was wont to be made.*] The Jewish proseuchæ were places of prayer, in some

circumstances similar to, in others different from, their synagogues; the latter were generally in cities, and were covered places; whereas for the most part the proseuchæ were out of the cities, on the banks of rivers, having no covering, except perhaps, the shade of some trees, or covered galleries. Their vicinity to water was for the convenience of those frequent washings and ablutions which were introduced among them.

No. 493.—xiv. 22. *The magistrates rent off their clothes.*] It was usual for the Roman magistrates to command the lictors to rend open the clothes of the criminal, that he might the more easily be beaten with rods. No care was taken of the garments on these occasions; but they were suddenly and with violence rent open. Thus were Paul and Silas treated in this instance.

No. 494.—xvi. 24. *Made their feet fast in the stocks.*] It is generally supposed that these were the cippi or large pieces of wood used among the Romans, which not only loaded the legs of prisoners, but sometimes distended them in a very painful manner; so that it is highly probable the situation of Paul and Silas here might be made more painful than that of an offender sitting in the stocks, as used among us, especially if (as is very possible) they lay with their bare backs, so lately scourged, on the hard or dirty ground, which renders their joyful frame, expressed by songs of praise, so much the more remarkable. Beza explains it of the numellæ, in which both the feet and the neck were fastened, in the most uneasy posture that can well be imagined.

DODDRIDGE *in loc.*

No. 495.—xvii. 18. *Others said, he seemeth to be a setter forth of strange gods.*] The Romans were averse

to strange gods, and admitted of their worship with great difficulty. *Dion Cassius* says, that one of the blackest crimes of Sardanapalus, was introducing into Rome the worship of Heliogabalus. By the law of Athens no foreign god was to be admitted till approved and licensed by the Areopagus, which had the sole power in religious matters. The severest laws were enacted at Athens, and every citizen commanded, upon pain of death, to worship the gods and heroes, as the laws of the city required: they who observed not the appointed ceremonies were immediately dragged to the court of Areopagus. The cutting a twig out of a sacred grove was a capital offence; even a fool has been condemned for killing one of Æsculapius's sparrows; and a child accidentally taking up a plate of gold, fallen from Diana's crown, was put to death for sacrilege.

No. 496.—xvii. 23. *As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God.*] From the express testimony of *Lucian*, we learn that there was such an inscription at Athens. Whence it arose, or to what it particularly referred, is difficult to say. WITSIUS (*Meletem.* p. 85.) with *Heinsius* (*in loc.*) understands it of Jehovah, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation. Dr. *Welwood* (*Preface to the Banquet of Xenophon*, p. 18.) supposes that Socrates reared this altar to express his devotion to the one living and true God, of whom the Athenians had no notion, and whose incomprehensible being he insinuated by this inscription, to be far beyond the reach of their understanding, or his own. *Hammond* gives another explanation of the circumstance, which has appeared satisfactory to the learned. *Diogenes Laertius*, in his life of Epimenides, assures us, that in the time of

that philosopher (about 600 years before Christ) there was a terrible pestilence at Athens, in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them to the god near whose temple or altar they then were. Now it seems probable that Athens, not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near, and so occasioned the rearing of what the historian calls anonymous altars; or altars, each of which had the inscription αγνωστω θεω, *to the unknown God*, meaning thereby the deity who had sent the plague, whoever he were; one of which altars at least, however it might have been repaired, remained till St. Paul's time, and long after.

No. 497.—xviii. 3. *Because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers.*] It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade or handy-craft; one of their proverbial expressions is, that whoever teaches not his son a trade teaches him to be a thief. In those hot countries, where tents (which were commonly made of skins, or leather sewed together, to keep out the violence of the weather) were used not only by soldiers, but by travellers, and others whose business required them to be abroad, a tent-maker was no mean or unprofitable employment. This custom, so generally practised by the Jews, was adopted also by other nations in the East. Sir *Paul Rycaut* observes that the grand seignior, to whom he was ambassador, was taught to make wooden spoons. The intention of this usage was not merely

amusement, but to furnish the persons so instructed with some method of obtaining their living, should they ever be reduced to want and poverty.

No. 498.—xix. 9. *Disputing daily in the school of one Tyrannus.*] Among the Jews there were two kinds of schools, wherein the law was taught, private and public. Their private schools were those, wherein a doctor of the law entertained his scholars, and were usually styled houses of learning. Their public schools were those, where their consistories sat to resolve all difficulties and differences of the law. The method of teaching adopted in the schools is observable in the scripture. When Jesus Christ was twelve years of age, he was found in the temple in the midst of the doctors, hearing them, and asking them questions. (*Luke* ii. 46.) St. Paul says, that he had studied at the feet of Gamaliel. (*Acts* xxii. 3.) *Philo* says that among the essenes, the children sat at the feet of their masters, who interpreted the law, and explained the figurative and allegorical sense of it, after the manner of the ancient philosophers. Among the Hebrews, the rabbins sat on chairs that were raised; those scholars, who were the greatest proficients, were placed on benches just below their masters, and the younger sort sat on the ground on hassocks. The master taught either by himself or by an interpreter; if he used an interpreter he spoke Hebrew, and the interpreter explained it in the vulgar tongue. If the scholars desired to propose any question to the master, they addressed themselves to the interpreter, who proposed it to the rabbin, and reported his answer.

CALMET'S *Dictionary of the Bible*, art. SCHOOL.

No. 499.—xx. 7. *And upon the first day of the week, when the disciples came together to break bread.*] Bishop *Pearce*, in his note on this passage, says, "In the Jewish

way of speaking, *to break bread* is the same as to make a meal: and the meal here meant seems to have been one of those which was called ἀγάπαι, *love-feasts*. Such of the heathens as were converted to christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities. The christians therefore, who were rich, seem very early to have begun the custom of those ἀγάπαι, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poorer christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the eucharist, or holy communion.

No. 500.—xx. 9. *There sat in a window a certain young man named Eutychus.*] *Chardin* informs us, that the eastern windows are very large, and even with the floor. It is no wonder Eutychus might fall out if the lattice was not well fastened, or if it was decayed, when, sunk into a deep sleep, he leaned with all his weight against it. HARMER, vol. i. p. 164.

No. 501.—xxi. 24. *Take them, and purify thyself with them, and be at charges with them.*] The better to understand what is said in this passage, it may be observed, that among the Jews it was accounted meritorious to contribute to the expences of the sacrifices and offerings, which those who had taken upon them a vow of nazaritism were to make when the time of their vow came to be accomplished. Thus Josephus, to magnify the zeal and devotion of Herod Agrippa,

tells us, that he caused several nazarites to be shaved, whereby he means, that he bore the expence of the whole ceremony; and Maimonides informs us, that he who would partake of the merits of another man's nazaritism, went to the temple, and said to the priest, "such an one will finish his vow, and I intend to defray the charge of his tonsure, either in part or in the whole," and whoever did so was reputed to partake in the merits of him who had fulfilled his vow.

No. 502.—xxii. 9. *They that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.*] *Elsner* has shewn, in a curious note on this passage, that the heathens thought that divine voices as well as visions might affect one person in a company without being perceived by the rest. (*Obser.* vol. i. p. 466.)

No. 503.—xxii. 23. *They cried out and cast off their clothes, and threw dust into the air.*] A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the temple, and the behaviour of the Persian peasants, when they go to court to complain of the governors under whom they live, upon their oppressions becoming intolerable. Sir *John Chardin* tells us respecting them, that they carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace near to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in

writing, upon which he lets them know that he will commit the cognisance of the affair to such or such an one. In consequence of this justice is usually done them.

HARMER, vol. iv. p. 203.

No. 504.—xxii. 24. *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging.*] To put one to the questions was a punishment among the Romans. They put criminals to the question, or endeavoured to extort confession from them by scourging them. Some think that the offender was stripped to his waist, and that his hands were tied to a pillar, that his back might be stretched out to receive the blows. Others are of opinion, that his hands were fastened to a stake driven into the ground of a foot and a half or two feet high, so that the criminal stooping with his face towards the ground might present his naked back to such as were appointed to scourge him.

No. 505.—xxv. 11. *I appeal to Cæsar.*] This way of appealing was frequent among the Romans, introduced to defend and secure the lives and fortunes of the populace from the unjust encroachments and over-rigorous severities of the magistrates. In cases of oppression, it was lawful to appeal for redress and rescue. This practice was more than once sanctioned by the Valerian laws. These appeals were generally made in writing, by appellatory libels given into the court, and containing an account of the appellant, the person against whom, and from whose sentence he appealed; but where it was done in open court, it was enough for the criminal verbally to declare that he did appeal. In great and weighty cases, the appeal was made to the prince himself, whereupon, not only at Rome, but in all the provinces of the empire, every proconsul and gover-

nor was strictly forbidden to execute, scourge, bind, or put any badge of servility upon a citizen, or any that had the privilege of a citizen, who had made his appeal, or any ways to hinder him from going to Rome to obtain justice at the hands of the emperor. In the case of St. Paul, the privilege of appealing seems to have been so fully established by the Roman laws, that Festus durst not deny his demand.

STACKHOUSE'S *Hist. of Bible*, vol. ii. p. 1567.

No. 506.—xxvi. 1. *Then Paul stretched forth the hand.*] ELSNER (*Observ.* vol. i. p. 478.) shews this to have been esteemed at that time a very decent expression of an earnestness in one that spoke in public, though some of the most illustrious Greek orators in earlier ages, such as Pericles, Themistocles, and Aristides, thought it a point of modesty to avoid it: but this was the effect of a false taste; and it is plain the eloquent Demosthenes often used the same gesture with St. Paul here.

No. 507.—xxvi. 5. *After the straitest sect of our religion I lived a pharisee.*] The pharisees were in general exceedingly rigid and particular in all the ceremonies which they professed to observe; and as a spirit of emulation may well be supposed to have influenced those who were so much under the government of pride, they would certainly endeavour to obtain the highest degree of supposed sanctity. It appears from the gospels that many rigorous severities were used by them; and *Witsius* assures us, that they used to sleep on narrow planks, that falling down from them they might soon be awakened to prayer; and that others lay on gravel, and placed thorns so near them, that they could not turn without being pricked by them. (*Meletem.* cap. 1. § 15.)

No. 508.—xxvii. 34. *There shall not an hair fall from the head of any of you.*] Some think this alludes to a custom among mariners, to make vows in times of extremity, and to shave their heads in consequence of them, and so interpret these words as if it were said, you need not vow your hair, you shall be safe without that expedient; but it appears to have been a proverbial and general expression of entire safety. (1 *Kings* i. 52. *Matt.* x. 30. *Luke* xii. 7.)

DODDRIDGE *in loc.*

No. 509.—xxviii. 11. *Castor and Pollux.*] It was the custom of the ancients to have images on their ships, both at the head and stern; the first of which was called παρασημον, the *sign*, from which the ship was named; and the other was that of the tutelar deity to whose care the ship was committed. There is no doubt but they had sometimes deities at the head, and then it is most likely, if they had any figure at the stern, it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another. DODDRIDGE *in loc.*

No. 510.—ROMANS vii. 24.

Who shall deliver me from the body of this death?

"*Wretched man that I am!* do I often cry out, in "such a circumstance, with no better supports and in- "citements than the law can give. *Who shall rescue* "*me*, miserable captive as I am, *from the body of this* "*death?* from this continual burden which I carry "about with me; and which is cumbersome and odious "as a DEAD CARCASE tied to a living body, to be drag- "ged along with it wherever it goes?" Thus are the words paraphrased by Dr. Doddridge, to which he subjoins this note. "It is well known that some ancient wri- "ters mention this as a cruelty practised by some tyrants "on miserable captives who fell into their hands; and "a more forcible and expressive image of the case re- "presented cannot surely enter into the mind of man." That such a cruelty was once practised is certain from *Virgil:*

> Quid memorem infandas cædes? quid facta tyranni
> Effera? Dî capiti ipsius generique reservent!
> Mortua quin etiam jungebat corpora vivis,
> Componens manibusque manus, atque oribus ora,
> Tormenti genus; et sanie taboque fluentes
> Complexu in misero, longâ sic morte necabat.
>
> *Aen.* lib. viii. ver. 483.

The same practice is also mentioned in *Valerius Maximus*, (lib. ix. cap. 2. § 10.)

No. 511.—viii. 19. *Earnest expectation.*] The word ἀποκαραδοκία, which our translators well render *earnest expectation*, signifies to lift up our head, and stretch our-

selves out as far as possible, to hear something agreeable and of great importance; to gain the first appearance and glimpse of a friend that has long been absent; to gain the sight of a vessel at sea that has some precious freight that we have a concern in, or carries some passenger very dear to us.

No. 512.—viii. 23. *Waiting for the adoption.*] Among the Romans there was a two-fold adoption, the one private, the other public. The former was only the act of the person who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties; the latter was an acknowledgment of it in the *forum*, when the adopted person was solemnly declared and avowed to be the son of the adopter. To this circumstance Mr. Howe (*Works*, vol. i. p. 680.) supposes the apostle alludes in these words.

No. 513.—xii. 13. *Hospitality.*] Hospitality has always been highly esteemed by civilized nations. It has been exercised from the earliest ages of the world. The Old Testament affords numerous instances of its being practiced in the most free and liberal manner. In the New Testament it is also recommended and enforced. The primitive christians were so ready in the discharge of this duty, that even the heathens admired them for it. Hospitable as they were to all strangers, they were particularly so to those who were of their own faith and communion. In *Homer* and the ancient Greek writers, we see what respect they had for their guests. From these instances we turn with satisfaction to view the kind and friendly disposition of less polished people. Modern travellers often mention the pleasing reception they met with from those among whom they made a temporary residence. Volney (*Trav.* vol. ii. p. 76.) speak-

ing of the Druzes, says, "whoever presents himself at their door in the quality of a suppliant or passenger, is sure of being entertained with lodging and food in the most generous and unaffected manner. I have often seen the lowest peasants give the last morsel of bread they had in their houses to the hungry traveller. When they have once contracted with their guest the sacred engagement of bread and salt, no subsequent event can make them violate it."

"An engagement with a stranger is sometimes accepted as an excuse for not obeying the summons of a great man, when no other apology, hardly even that of indisposition, would be admitted." (RUSSEL's *Hist. of Aleppo*, vol. i. p. 231.)

The Hindoos extend their hospitality sometimes to enemies, saying, "the tree does not withdraw its shade even from the wood-cutter."

No. 514.—xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.*] This verse seems to refer to the two gates of the temple, one called the gate of the bridegroom, and the other the gate of the mourners, into which two sorts all kinds of persons are divided. The first contained all those who continued unblemished members of the church, under no kind of censure; the other contained those who were under any degree of excommunication, who, though they might come into the temple, must come in at the mourner's door, with some mark of discrimination from other men, that they who saw them might pray for them, saying, "He that dwells in this house comfort thee, and give thee an heart to obey." HAMMOND *in loc.*

No. 515.—xii. 20. *In so doing thou shalt heap coals of fire on his head.*] Many interpreters conceive that here is an allusion to artificers that melt metals by heaping

coals of fire upon them, and so imagine that the import of these words is, thou shalt melt him down by kindness into affection for thee. Dr. *Whitby*, however, offers a different explanation; he says, that the sense of the passage appears to him to be, that if he persevere in his enmity to thee, the event, though not sought for by thee, will be, that thou by thy patience shalt engage the wrath of God to fall upon him, and maintain thy cause against him. This, he apprehends, best suits with the foregoing verse; and that the words being taken from *Prov.* xxv. 22. which have that import, according to Grotius, require that interpretation. The expression where it occurs in the Old Testament refers to the wrath and indignation of the Lord. (*Psalm* cxl. 9, 10. *Isaiah* xlvii. 14. *Ezekiel* x. 2.)

No. 516.—xiii. 4. *He beareth not the sword in vain.*] This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus *Suetonius* says (in *Vitell.* cap. 15.) that Vitellius gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens. So the kings of Great Britain are not only at their inauguration solemnly girt with the sword of state, but this is afterwards carried before them on public occasions, as a sword is likewise before some inferior magistrates among us.

No. 517.—1 CORINTHIANS iii. 10.

A wise master builder.

THE title of σοφος, or *wise*, was given to such as were skilful in manual arts. *Homer* accounts such to be taught by Minerva, the goddess of wisdom, (*Iliad.* xv. lin. 411.) and to this some think the apostle alludes when he compares himself to σοφος αρχιτεκτων, *a wise master builder.*

No. 518.—iv. 9. *God hath set forth us the apostles last.*] In the word εσχατους, which the apostle here uses, there is a reference to the Roman custom of bringing forth those persons on the theatre in the after part of the day, to fight either with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping which those brought forth in the morning had. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find such an allusion here. The words απεδειξεν, *exhibited*, and θεατρον, *a spectacle on the theatre*, have in this connection a beautiful propriety. The whole passage is indeed full of high eloquence, and finely adapted to move their compassion in favour of those who were so generously expiring, and sacrificing themselves for the public good. DODDRIDGE *in loc.*

No. 519.—iv. 13. *We are made as the filth of the world, and are the off-scouring of all things unto this day.*] *Doddridge* thus paraphrases, and in his note explains these words: "We are made and treated like the very filth of the world, like the wretches who, being taken from the dregs of the people, are offered as expiatory

sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they are to bleed, or like the refuse of all things to this day, the very sweepings of the streets and stalls, a nuisance to all around us, and fit for nothing but to be trampled upon by the meanest and vilest of mankind." The word καθαρμαῖα has a force and meaning here, which no one word in our language can express; it refers to the custom of purifying a city by the expiatory death of some person: for this purpose they clothed a man in foul and filthy garments, and then put him to death. When the city was visited with any great calamity, they chose one of the lowest persons in it, and brought him to a certain place, with cheese, dry figs, and a cake in his hand. After beating him with rods, they burnt him and the rods together in a ditch, and cast the ashes into the sea, with these words, Be thou a lustration for us.

The people of Marseilles, originally a Grecian colony, had a similar custom, for we learn from *Servius* on the third book of the Æneid, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food, at the public expence. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.

The Mexicans had a similar custom of keeping a man a year, and even worshipping him during that time, and then sacrificing him.

No. 520.—ix. 25. *They do it to obtain a corruptible crown, but we an incorruptible.*] It is well known, that the crown in the olympic games, sacred to Jupiter, was

of wild-olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corinthian, solemnized in honour of Palæmon, of pine-tree; and in the Nemæan, of smallage, or parsley. Now most of these were evergreens; yet they would soon grow dry and break to pieces. ELSNER (*Observ.* vol. ii. p. 103.) produces many passages in which the contenders in these exercises are rallied by the Grecian wits for the extraordinary pains they took for such trifling rewards. And Plato has a celebrated passage, which greatly resembles this of St. Paul, but by no means equals it in beauty and force. (1 *Pet.* v. 4.) DODDRIDGE *in loc.*

No. 521.—ix. 26. *So fight I, not as one that beateth the air.*] In order to attain the greater agility and dexterity, it was usual for those, who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, and this was called σκιομαχια, in which a man would of course beat the air. But *Bos* has taken a great deal of pains in his note here, to shew that it is a proverbial expression for a man's missing his blow, and spending it not on his enemy, but on empty air. DODDRIDGE *in loc.*

No. 522.—ix. 27. *But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.*] The latter part of this verse *Doddridge* renders, *lest after having served as an herald I should be disapproved*, and says in a note, I thought it of importance to retain the primitive sense of these gymnastic expressions. It is well known to those, who are at all acquainted with the original, that the word κηρυξας expresses the discharging the office of an herald, whose business it was to proclaim the conditions of the games, and display the prizes, to awaken the emulation and resolution of

those who were to contend in them. But the apostle intimates, that there was this peculiar circumstance attending the christian contest, that the person who proclaimed its laws and rewards to others was also to engage himself, and that there would be a peculiar infamy and misery in miscarrying. Αδοκιμος, which we render *cast away*, signifies one who is disapproved by the judge of the games, as not having fairly deserved the prize.

No. 523.—xi. 14, 15. *Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her; for her hair is given her for a covering.*] The eastern ladies are remarkable for the length, and the great number of the tresses of their hair. The men there, on the contrary, wear very little hair on their heads. Lady *M. W. Montague* thus speaks concerning the hair of the women. "Their hair hangs at full length behind, divided into tresses, braided with pearl or ribbon, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted one hundred and ten of the tresses, all natural; but it must be owned that every kind of beauty is more common here than with us." (*Lett.* vol. ii. p. 31.)

The men there, on the contrary, shave all the hair off their heads, excepting one lock; and those that wear their hair are thought effeminate. Both these particulars are mentioned by *Chardin*, who says, they are agreeable to the custom of the East: the men are shaved, the women nourish their hair with great fondness, which they lengthen, by tresses and tufts of silk, down to the heels. The young men who wear their hair in the East, are looked upon as effeminate and infamous.

HARMER, vol. ii. p. 393.

No. 524.—xv. 29. *Baptized for the dead.*] Many interpretations have been given of this difficult passage, of which a few only will here be adverted to. *Chrysostom* says, that among the Marcionites, when any one of their catechumens die, they lay a living person under the bed of the deceased, and then advancing toward the dead body, ask, whether he be willing to receive baptism. The person under the bed answers for him, that he desires earnestly to be baptized, and accordingly he is so instead of the dead person. *Epiphanius* asserts, that the Marcionites received baptism not only once, but as often as they thought proper; that they procured themselves to be baptized in the name of such as died without baptism, and that St. Paul had these heretics in view. But this opinion *Doddridge* intirely discards, observing, that it is more likely to have arisen from a mistake of the passage, than that the custom spoken of should have been so early prevalent. He translates the passage, *who are baptized in the room of the dead*, and adopts the opinion of Sir RICHARD ELLYS (see *Fortuita Sacra*, p. 137.) which is thus expressed in the paraphrase: Such are our views and hopes as christians; *else*, if it were not so, *what should they do, who are baptized* in token of their embracing the christian faith, *in the room of the dead*, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions, who have just been slain in their sight? In this interpretation other commentators of great eminence have likewise concurred.

No. 525.—xvi. 9. *A great door and effectual is opened unto me.*] It is thought that here is an allusion to the door of the circus, from whence chariots were let out when the races were to begin; and that the word

ἀντικείμενοι, which is translated *adversaries*, but which *Doddridge* renders *opposers*, signifies the same with antagonists, with whom the apostle was to contend as in a course. (*Acts* xix. 20.) This opposition rendered his presence more necessary, to preserve those that were already converted, and to increase the number, if God should bless his ministry. Accordingly a celebrated church was planted at Ephesus; and so far as we can learn from the tenor of his epistle to it, there was less to reprove and correct among them, than in most of the other churches to which he wrote.

No. 526.—xvi. 22. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha.*] When the Jews lost the power of life and death, they used nevertheless to pronounce an *anathema* on persons who, according to the Moasic law, should have been executed; and such a person became an *anathema*, or *cherem*, or *accursed*, for the expressions are equivalent. They had a full persuasion that the curse would not be in vain; and indeed it appears they expected some judgment, correspondent to that which the law pronounced, would befal the offender; for instance, that a man to be stoned would be killed by the falling of a stone or other heavy body upon him; a man to be strangled would be choked; or one whom the law sentenced to the flames would be burnt in his house, and the like. Now to express their faith, that God would one way or another, and probably in some remarkable manner, interpose, to add that efficacy to his own sentence, which they could not give it, it is very probable they might use the words *maran-atha*, that is, in Syriac, *the Lord cometh*, or he will surely and quickly come to put this sentence in execution, and to shew that the person on whom it falls is indeed *anathema*, *accursed*. In beautiful allusion to this, when the apostle

was speaking of a secret alienation from Christ, maintained under the forms of christianity, (which might perhaps be the case among many of the Corinthians) as this was not a crime capable of being convicted and censured in the christian church, he reminds them, that the Lord Jesus Christ will come at length, and find it out, and punish it in a proper manner. This weighty sentence the apostle chose to write *with his own hand*, and insert between his general salutation and benediction, that it might be the more attentively regarded.

DODDRIDGE *in loc.*

No. 527.—2 CORINTHIANS iii. 1.

Epistles of commendation.

COMMENDATORY epistles, certifying the piety and good character of the person to whom they were given, and recommending him to an hospitable reception in the places to which he travelled, were an ancient custom in the primitive church. Whether they took their rise from the *tesseræ hospitalitatis* of the heathens, or from the Jews, among whom the same custom prevailed, is an undecided point. HAMMOND *in loc.*

No. 528.—v. 20. *We are ambassadors.*] Ambassadors were usually persons of great worth or eminent station, that by their quality and deportment they might command respect and attention from their very enemies; and what injuries or affronts soever had been committed, their persons were held sacred by all sides. Gods and men were thought to be concerned to prosecute with the utmost vengeance all injuries done to them; whence we read that the Lacedæmonians having inhumanly murdered Xerxes' ambassadors, the gods would accept none of their oblations and sacrifices, which were all found polluted with direful omens, till two noblemen of Sparta were sent as an expiatory sacrifice to Xerxes, to atone for the death of his ambassadors by their own. Whence this holiness was derived upon ambassadors has been a matter of dispute. Fabulous authors deduce it from the honour paid by the ancients to the κήρυκες or *heralds*, who were either themselves ambassadors, or, when others were deputed to that service, accompanied them, being held sacred on account of their original,

because descended from Ceryx, the son of Mercury, who was honoured with the same employment in heaven which these obtained on earth. The Lacedæmonian ambassadors carried in their hand a staff of laurel or olive, called κηρυκιον, round which two serpents, without their crests erected, were folded, as an emblem of peace and concord. The Athenian heralds frequently made use of the Ειρεσιωνη, which was a token of peace and plenty, being an olive branch covered with wool, and adorned with all sorts of fruits of the earth.

POTTER's *Archæologia Græca*, vol. ii. p. 66.

No. 529.—x. 14. *We stretch not ourselves.*] It may help very much to understand this and the following verses, if with *Hammond* we consider the terms used in them as *agonistical*. In this view of them, the measure of the rule, το μετρον του κανονος, alludes to the path marked out, and bounded by a white line for racers in the Isthmian games, observed among the Corinthians; and so the apostle represents his work in preaching the gospel as his spiritual race, and the province to which he was appointed as the compass or stage of ground which God had distributed or measured out, μεμετρηκεν αυτω, for him to run in. Accordingly, *to boast without his measure*, (ver. 15.) εις τα αμετρα, and *to stretch himself beyond his measure*, υπερ εκτεινεσθαι, refer to one that ran beyond or out of his line. *We are come as far as to you*, (ver. 14.) αχρι και ημων εφθασαμεν, alludes to him that came foremost to the goal; and, *in another man's line* (ver. 16.) εν αλλοτριω κανονι, signifies in the province that was marked out for somebody else, in allusion to the line by which the race was bounded, each of the racers having the path which he ought to run chalked out to him, and if one stepped over into the other's path he extended himself over his line.

No. 530.—xi. 2. *That I may present you as a chaste virgin to Christ.*] This circumstance is much illustrated by recollecting that there was an officer among the Greeks, whose business it was to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to those who were to be their husbands; and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him.

DODDRIDGE *in loc.*

No. 531.—xi. 29. *Who is offended, and I burn not?*] *Who is offended, and I am not fired?* So πυρουμαι properly signifies. It may perhaps in this connection allude to the sudden hurry of spirits into which a man is put by the dangerous fall of a person he tenderly loves, especially when occasioned by the carelessness and folly of another. DODDRIDGE *in loc.*

No. 532.—GALATIANS iii. 1.

Who hath bewitched you.

It is not to be imagined that the apostle, by the use of this expression, gave any countenance to the popular error which prevailed, not only among the heathens, but among some of the more ignorant and superstitious christians—that of fascination, or bewitching with the eye. The language of the apostle is only a strong expression of surprise at the departure of the Galatians from the purity of the gospel. It however reminds us of those practices of the heathens, which are spoken of by various writers. They believed that great mischief might ensue from an evil-eye, or from being regarded with envious and malicious looks. *Pliny* relates from *Isigonus*, that "among the Triballians and Illyrians there were certain enchanters, who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes." (*Nat. Hist.* lib. vii. cap. 2.)

A shepherd in *Virgil*, says

> Nescio quis teneros oculus mihi fascinat agnos.
>
> *Some evil eyes bewitch my tender lambs.*
>
> Eclog. iii. lin. 103.

"No nation in the world is so much given to superstition as the Arabs, or even Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right, which the Turks and Moors paint likewise upon their ships and houses, as a counter-charm to an evil-eye; for five is with them an

unlucky number, and five (meaning their fingers) in your eyes is their proverb of cursing and defiance. Those of riper years carry with them some paragraph of their Koran, which they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burthen."

SHAW's *Trav.* p. 243. (See No. 205.)

No. 533.—iv. 6. *And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba father.*] The learned Mr. SELDEN (*de Succ. in bona Def.* cap. 4.) hath brought a very pertinent quotation from the *Babylonian Gemara*, to prove that it was not allowed to *slaves* to use the title of *Abba* in addressing the master of the family to which they belonged, or the correspondent title of *Imma*, or mother, when speaking to the mistress of it.

No. 534.—iv. 10. *Ye observe days.*] This practice was become very general in the days of the apostle, and greatly contributed to cherish superstition. The Greeks in particular were addicted to it; with them, certain times were ominous, some days being accounted fortunate and successful, others unfortunate and disastrous. Thus *Hesiod*, in his *days*, observes,

Αλλοτε μητρυιὴ πελει ἡμέρα, ἄλλοτε μήτηρ, &c.

Some days, like step-dames, adverse prove,
Thwart our intentions, cross whate'er we love:
Others more fortunate and lucky shine,
And, as a tender mother, bless what we design.

The observation of days was also very common at Rome; Augustus Cæsar never went abroad upon the day following the Nundinæ, nor began any serious undertaking on the Nonæ, and this he did upon no other account, as he affirmed in one of his letters to Tiberius, than to avoid the unlucky omen that attended things begun on those days. It was a general opinion among the Romans, that the next days after the Nonæ, Idus, or Kalendæ, were unfortunate; the like observation of days was practised by many christians when they had lately been converted from heathenism, and for this St. Paul reproves them.

POTTER'S *Archæologia Græca*, vol. i. p. 345.

No. 535.—v. 7. *Who hath hindered you?*] It hath been observed that ἀνακόπτω is an olympic expression, answerable to ἀποχλῶ, and it properly signifies *coming across the course*, while a person is running in it, in such a manner as to jostle and throw him out of the way.

DODDRIDGE *in loc.*

No. 536—v. 21. *Revellings.*] Κῶμοι, or *revellings*, among the Greeks, were a disorderly spending of the night in feasting, with a licentious indulging in wine, music, dancing, &c. In this sense the word is explained by *Hesychius* and *Suidas*. We meet with it but twice elsewhere, (*Rom.* xiii. 13. 1 *Pet.* iv. 3.) and in both places it is joined, as here, with other riotous excesses.

No. 537.—vi. 17. *I bear in my body the marks of the Lord Jesus.*] *Archbishop* POTTER thinks (*Archæol. Græca*, vol. ii. p. 7.) that the apostle alludes here to the στίγματα, or brands, with which the Greeks used to mark those that were appointed to serve in the wars, lest they should attempt to make their escape. *Doddridge* says, that perhaps the reference may be to those marks, by

which the votaries of particular deities were distinguished. Mr. BLACKWALL (*Sacred Classics*, vol. ii. p. 66.) considers it as an allusion to an Egyptian custom, according to which any man's servant, who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care and protection, and by that to be privileged from all violence and harsh treatment.

No. 538.—EPHESIANS ii. 18.

For through him we both have access by one spirit unto the Father.

THE word προσαγωγὴν, which we render *access*, properly refers to the custom of introducing persons into the presence of some prince, or of any other greatly their superior, in which case it is necessary they should be ushered in by one appointed for that purpose, to preserve a becoming decorum. DODDRIDGE *in loc.*

No. 539.—ii. 19. *Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*] The proselytes who joined themselves to the God of Israel, were by the Jews and by the scriptures styled *strangers*. He that only took upon him to worship the true God, and observe the precepts of Noah, was *Ger Toshab*, a stranger permitted to dwell among them, and to worship in the court of the Gentiles. He that was circumcised, and became obedient to the law of Moses, was *Ger Tzedek*, a proselyte of righteousness: but both were called strangers according to the maxim of the Jews; all the nations of the world are call-

ed strangers before the God of Israel; but the Jews are said to be near to him. But now, according, to the language of the apostle, there is no such difference, the believing Gentile being equally admitted with believing Jews, to the privileges of the New Jerusalem, and equally related to God as part of his family.

WHITBY *in loc.*

No. 540.—iv. 8. *And gave gifts unto men.*] Here is an allusion to the custom of conquerors, who used to give largesses to their soldiers after a triumph. Though the Roman instances of this custom are perhaps most familiar to our minds, yet all who are acquainted with antiquity know that it was not peculiar to them. (*Judges* v. 30.) DODDRIDGE *in loc.*

No. 541.—iv. 26. *Let not the sun go down upon your wrath.*] Many persons have observed, that this was agreeable to the Pythagorean practice, who used always, if the members of their particular society had any difference with each other, to give tokens of reconciliation before the sun went down. This exhortation is peculiarly important to prevent excessive and long-protracted anger, which might in time increase to habitual malice; a temper exceedingly unbecoming a christian.

No. 542.—iv. 28. *Let him that stole, steal no more.*] This exhortation, though agreeing with the first and most obvious principle of all moral duties, was necessary in the present instance, because in many nations it was not counted a sin to steal, nor were they ashamed of it when it was charged on them.

WHITBY *in loc.*

No. 543.—v. 18. *Be not drunk with wine.*] It is highly probable that here may be a particular reference

to those dissolute ceremonies called the Bacchanalia, that were celebrated by the heathens in honour of him whom they called the god of wine. While these rites continued, men and women made it a point of their religion to intoxicate themselves, and run about the streets, fields, and vineyards, singing and shouting in a wild and tumultuous manner; in opposition to which extravagant vociferations, the use of devout psalmody is with great propriety recommended. Plato somewhere tells us, that there was hardly a sober person to be found in the whole Attican territories during the continuance of these detestable solemnities.

DODDRIDGE *in loc.*

No. 544.—vi. 16. *Fiery darts.*] This is evidently an allusion to those javelins or arrows, which were sometimes used by the ancients in sieges and battles. ARRIAN (*de Exped. Alex.* lib. 2.) mentions πυρφορα βελη, *fire-bearing darts*, and *Thucydides* (lib. ii. 75.) πυρφεροι οιστοι, *fire-bearing arrows*. *Livy* (lib. xxi. cap. 8.) calls a weapon of this kind a *falarica*, which he describes as a javelin surrounded at the lower part with combustible matter, which, when it was set on fire, the weapon was darted against the enemy.

No. 545.—PHILIPPIANS i. 23.

In a straight between two.

The original is very emphatical, and seems to be an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds; which presents us with a lively representation of the apostle's attachment to his situation in the christian church, and the vehemence of his desire to be unbound, that is, to weigh anchor, and set sail for the heavenly country.

Doddridge *in loc.*

No. 546.—ii. 15. *Among whom ye shine as lights in the world.*] This metaphor has an allusion to the buildings which we call *light-houses*, the most illustrious of which was raised in the Island of *Pharos*, when *Ptolemy Philadelphus* built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck. Some of these light-houses were constructed in the form of human figures. The colossus at Rhodes held in one hand a flame which enlightened the whole port. These lights were also sometimes moveable, and were used to direct the marches of the caravans in the night. *Pitts* thus describes them; "They are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. Every cotter hath one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, and they are like-

wise of different figures, one perhaps oval, another triangular, or like an N or M, &c, so that every one knows by them his respective cotter. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another." (*Harmer*, vol. i. p. 472.) The meaning of the passage from these representations is obvious. *Ye shine as elevated lights in the dark world about you*, that ye may direct those that sail on this dangerous sea, and secure them from suffering shipwreck, or guide those who travel through this desert in their way to the city of rest. (*Matt.* v. 14. *Luke* ii. 32. *John.* v. 35. 2 *Pet.* i. 19.)

No. 547.—iii. 2. *Beware of dogs.*] This may very possibly be an allusion to *Isaiah* lvi. 10, 11, 12. The Jews used to call the Gentiles *dogs*, and perhaps St. Paul may use this language, when speaking of their proud bigots, by way of retaliation. (*Rev.* xxii. 15.) *L'Enfant* tells us of a custom at Rome, to chain their dogs at the doors of their houses, and to put an inscription over them, *Beware of this dog*, to which he seems to think these words may refer. DODDRIDGE *in loc.*

No. 548.—iii. 8. *But what things were gain to me, those I counted loss for Christ.*] In that tempest to which St. Paul was a witness, and by which he was exposed to such imminent danger, *after long abstinence, he stood forth in the midst of them, and said, sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm or loss*, ζημιαν, (*Acts.* xxvii. 21.) It is the same word which the apostle uses in this passage, from which we may accurately obtain his meaning, if it is not allowed to have such an allusion. *What things were gain to me, these I counted loss*, ζημιαν,

for Christ, i.e. I threw them away as mariners do their goods, on which they before set a value, lest they should endanger their lives.

No. 549—iii. 12. *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*] *Doddridge* thus renders and paraphrases this last sentence—*for which also I am apprehended by Christ Jesus*, whose condescending hand graciously laid hold of me in my mad career, in so extraordinary a manner as you have often heard, and has introduced me into that blessed race in which I am now engaged. To this he adds in a note, that candidates in the Grecian games, especially when they first presented themselves, were often introduced by some person of established reputation, who, at the same time that he spoke as honourably as might be of his friend, urged him to acquit himself with the utmost vigour and resolution; and it is possible that this clause may allude to that circumstance. I conclude that even on this interpretation, it further expresses the sense the apostle had of his obligations to the condescension and grace of Christ, in pursuing and seizing him while he fled from him, and so engaging him to aspire to this crown of life.

No. 550.—iii. 14. *I press toward the mark for the prize of the high calling of God in Christ Jesus.*] Here is all along a beautiful allusion to the Olympic games, and especially the foot-races, which made the most celebrated part of them. The prize was placed in a very conspicuous situation, so that the competitors might be animated by having it always in their sight. The word βραβειον is considered by some as expressing the principal prize, whereas it is possible that some of the racers might come to the goal, and receive lower rewards.

Doddridge says, that though such inferior prizes were common in funeral games, secondary prizes were not bestowed on the Olympic foot-race. (See WEST'S *Dissert. on the Olympic Games*, p. 63.)

No. 551.—iii. 14. *The prize of the high calling of God in Christ Jesus.*] *L'Enfant* thinks the apostle compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown to exert themselves with vigour.

No. 552.—iv. 3. *The book of life.*] This expression refers to the custom of those cities which had registers containing the names of all the citizens, from which the names of infamous persons were erased. Agreeable to this we read of names being blotted out of God's book. (*Rev.* iii. 5.) Those citizens who were orderly and obedient were continued on the roll, from whence they could easily obtain their title to all the immunities and privileges common to all the members of the city; and to be excluded from these was both disgraceful and injurious.

No. 553.—COLOSSIANS ii. 14.

Blotting out the hand writing.

THE hand writing, χειρόγραφον, signifies a bill or bond, whereby a person binds himself to some payment or duty, and which stands in force against him till the obligation is discharged. In these words the apostle alludes to the different methods by which bonds formerly were cancelled: one was by blotting or crossing them out with a pen, and another was by striking a nail through them. In either of these cases the bond was rendered useless, and ceased to be valid. These circumstances the apostle applies to the death of Christ.

No. 554.—2 THESSALONIANS iii. 1.

That the word of the Lord may have free course and be glorified.

SOME think that these words allude to the applauses given to those who made a speedy progress in the races, which constituted so important a part of the Grecian games.

No. 555.—2 TIMOTHY ii. 15.

Rightly dividing the word of truth.

It is possible that this is an allusion to what the Jewish high-priest or Levite did in dissecting the victim and separating the parts in a proper manner, as some were to be laid on God's altar, and others to be given to those who were to share in the sacrifice; others think it refers to guiding a plough aright, in order to divide the clods in the most proper and effectual manner, and make strait furrows. But perhaps the metaphor may be taken from the distribution made by a steward, in delivering out to each person under his care, such things as his office and their necessities required.

DODDRIDGE *in loc.*

No. 556.—ii. 19. *The foundation of God standeth sure, having this seal.*] Many critics have justly observed, that the word σφραγις often signifies an inscription, or the mark made by a seal, as well as the seal itself; and the expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones, laid in the foundation of buildings, the name of the person by whom, and the purposes for which the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of christians, than this double inscription.

No. 557.—ii. 26. *That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*] In order to understand this beautiful

image it is proper to observe that the word ἀναπήδησις signifies to awake from a deep sleep, or from a fit of intoxication, (ELSNER *in loc.*) and refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they may draw the net over them with the greater security. Dr. SHAW (*Travels*, p. 236.) mentions a method practised by the modern eastern fowlers of carrying before them a piece of painted canvas of the size of a door, by means of which they stupify or astonish their game, and thus easily destroy them.

No. 558.—TITUS ii. 5.

Keepers at home.

JEALOUSY is so common and powerful among the people of the East, that their wives are very much confined to their houses. RUSSELL informs us (*Hist. of Aleppo.* p. 113.) that "the Turks of Aleppo being very jealous, keep their women as much at home as they can, so that it is but seldom that they are allowed to visit each other. Necessity, however, obliges the husbands to suffer them to go often to the bagnio, and Mondays and Thursdays are a sort of licensed days for them to visit the tombs of their deceased relations, which furnishing them with an opportunity of walking abroad in the gardens or fields, they have so contrived that almost every Thursday in the spring bears the name of some particular sheik (or saint) whose tomb they must visit on that day. (Their cemeteries and gardens are out of their cities in common.) By this means the greatest part of the Turkish women of the city get abroad to breathe the fresh air at such seasons, unless confined,

(as is not uncommon) to their houses, by order of the bashaw, and so deprived even of that little freedom which custom had procured them from their husbands." The prohibitions of the bashaws are designed, or pretended to be designed at least, to prevent the breach of chastity, for which these liberties of going abroad might be supposed to afford an opportunity. For the same reason it may be apprehended that St. Paul joins the being *chaste and keepers at home* together.

HARMER, vol. ii. p. 403.

No. 559.—iii. 5. *The washing of regeneration.*] As washing is an act whereby purification is effected and defilement is removed, it is a very proper word to express that divine change which is produced by regeneration, and when connected with the ancient and universal practice of washing new-born infants, gives peculiar energy to the conversation of Christ with Nicodemus on the subject of the new birth, as also to the phrase used by the apostle in this passage—*the washing of regeneration.*

Much attention was bestowed on the washing of infants. The Lacedæmonians, says *Plutarch*, in his *Life of Lycurgus*, washed the new-born infant in wine, meaning thereby to strengthen the infant. Generally, however, they washed the children in water, warmed perhaps in Greece, cold in Egypt. *Plautus*, in his *Amphytrion*, speaks of such a washing:

Postquam peperit pueros, lavare jussit, nos occepimus:
Sed puer ille quem ego lavi, ut magnus est, et multum valet!

No. 560.—PHILEMON 19.

I Paul, have written it with mine own hand.

THESE words are to be explained by the Roman laws, by which it was enacted, that if any man write that he hath undertaken a debt, it is a solemn obligation upon him. Whatsoever is written as if it were done, seems, and is reputed to have been done. From hence it appears that a man is bound as much by his own hand, or confession under it, as if any other testimonies or proofs were against him of any fact or debt.

HAMMOND *in loc.*

No. 561.—HEBREWS iv. 13.

All things are naked and opened unto the eyes of him with whom we have to do.

IT has been well observed that these words contain a graceful allusion to the custom in sacrificing, of flaying off the skin from the victim and cutting it open, whereby all the vitals and inwards are exposed to full view: as γυμνος signifies what had no cover; and τετραχηλισμενος what had no concealment within.

DODDRIDGE *in loc.*

No. 562.—x. i. *For the law having a shadow of good things to come, and not the very image of the things.*] Here is an allusion to the different state of a painting,

when the *first sketch* only is drawn, and when the piece is *finished;* or to the first sketch of a painting when compared with what is yet more expressive than even the completest painting, an exact image.

DODDRIDGE *in loc.*

No. 562.—x. 22. *Our bodies washed with pure water.*] Washings and purifications were very constantly performed by the Jews, and the people of the East in general. The water used on these occasions was required to be very pure, and was therefore fetched from fountains and rivers. The water of lakes or standing ponds was unfit for this purpose: so was also that of the purest stream if it had been a considerable time separated from its source. Hence *recens aqua*, fresh water, is applied to this use in *Virgil:*

> Occupat Æneas aditum, corpusque recenti
> Spargit aquâ.—
>
> Æn. vi. lin. 635.

The Jewish essenes made use of the purer sorts of water for cleansing, as we are informed by *Porphyry.* To this practice the apostle seems to allude in these words: and Ezekiel in like manner says, *then I will sprinkle clean water upon you, and ye shall be clean,* (*Ezek.* xxxvi. 25.) Sea-water, on account of its saltness, was preferred to any other. Hence Aristeas reports concerning some of the Jews who lived near the sea, that every day before matins they used to wash their hands in the sea.

POTTER'S *Archæologia Græca*, vol. i. p. 222.

No. 564.—xi. 35. *Tortured.*] It does not seem be determined whether the *torture* here spoken of was a mode of punishment distinct from others, or whether the term is not to be taken in a general sense for all kinds of capital punishment and violent death. *Doddridge* says the original word signifies a peculiar sort of torture,

which was called that of the tympanum or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain, when all the parts were on such a stretch.

No. 565.—xii. 1. *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*] *Capellus* thinks that the *cloud of witnesses* is an allusion to vast numbers of birds flying together like a cloud. (*Isaiah* lx. 8.) The word *witness* certainly refers to the Olympic race, where persons were appointed to stand at the mark, to observe who first came thither, and give evidence in favour of the conqueror, upon whom a crown was bestowed according to their testimony.

No. 566.—xii. 2. *Looking unto Jesus, the author and finisher of our faith.*] Some eminent writers are of opinion that Christ is called the *author and finisher of faith*, in allusion to the judges of the games, who set laws before the contenders, whereby they were to govern themselves, and then adjudged the crowns to the conquerors. Thus, says Mr. DUNLOP, (*Sermons*, vol. i. p. 309.) he eases us of our burdens, animates our faintness, retards the progress of our enemies, and at length will with his own hand set upon our heads that beautiful diadem which he hath purchased with his own blood.

No. 567.—xii. 3. *Consider him that endureth such contradiction of sinners against himself.*] The original word αναλογισασθε, *consider*, is very emphatical. *Erasmus Schmidius* observes, that it is a metaphor taken from arithmetical and geometrical proportions, so that it signifies the great accuracy and exactness with which they

should consider the author and finisher of their faith, and especially the analogy between his case and their own.

No. 568.—xii. 4. *Ye have not yet resisted unto blood, striving against sin.*] It has been justly observed by several commentators, that there are many agonistical terms in this context. In the phrase before us there seems to be an allusion to the *pugiles*, or boxes, who fought erect, with their hands stretched out, and were often besmeared with blood. *Saurin* observes in his illustration of this text, (*Serm.* ix. p. 90.) that sometimes men were killed by the blows of the cæstus.

No. 569.—xii. 11. *The peaceable fruit of righteousness.*] This may possibly allude to the crown of *olive* given to the victor in the olympic games, which was also an emblem of *peace*. The learned *Bos* would translate the word ειρηνικον, *pleasant, joyful*, it being usual to express pleasure and happiness by peace. *Wolfius* is of opinion, that the expression refers to that *peace with God* which we obtain by faith. (See *Curæ Philolog.* vol. iv. p. 783.)

No. 570.—JAMES. i. 14.

But every man is tempted, when he is drawn away of his own lust, and enticed.

THE original words have a singular beauty and eloquence, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour.

DODDRIDGE *in loc.*

No. 571.—i. 27. *Pure and undefiled religion.*] Archbishop TILLOTSON *(Works*, vol. ii. p. 581.) has justly observed, that there seems here to be an allusion to the excellence of a precious stone, which consists much in its being καθαρα και αμιαντος, *clear* and without *flaw* or *cloud:* and surely no gem is so precious or ornamental as the lovely temper here described.

No. 572.—ii. 2. *If there come unto your assembly a man with a gold ring.*] By the assembly here mentioned we are not to understand a congregation convened for public worship, as is commonly represented, but a court of judicature, in which men are too apt to favour the cause of the rich against the poor. The phrase, *sit thou under my footstool*, naturally refers to courts of justice, where the judge is commonly exalted upon a higher seat than the rest of the people. The apostle also says, that such a respect of persons as he here speaks of is contrary to the law, and that those who are guilty of it, *are convinced of the law as transgressors.* Now there was no divine law against distinction of places in

worshipping assemblies, into those which were more or less honourable; this must therefore refer to the law of partiality in judgment. *Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty.* (*Levit.* xix. 15.) The Talmudists say it was a rule, that when a poor man and a rich man pleaded together in judgment, the rich should not be bid to sit down, and the poor to stand; but either both shall sit, or both shall stand. To this rule or custom the apostle seems to refer, when he insinuates a charge against them of saying to the rich man, *sit thou here in a good place, and to the poor stand thou there.*

JENNINGS's *Jewish Antiquities*, vol. ii. p. 66.

No. 573.—v. 5. *Ye have nourished your hearts, as in a day of slaughter.*] Mr. BLACKWALL, (*Sacred Classics*, vol. ii. p. 183.) in speaking of this passage says, "The ordinary reader cannot see the relation between a day of slaughter and such high indulgence and merriment. The ideas seem to be oddly put together; the pertinence of the passage may at least be doubted, and the grace of the metaphor is entirely lost. Εν ημερα σφαγης might not improperly be rendered, *in a day*, or *time of public feasting*, or *feasting upon sacrifice*. It was the custom of all nations, in times of joy or happy success, first to offer some peculiar parts of the sacrifice by way of burnt-offering, in gratitude and acknowledgment to their gods, and then to entertain and feast themselves upon all the rest, prepared and dressed for them, with great freedom and gaiety of heart; and upon these occasions the people often ran into great disorders and indecencies, to which the apostle here alludes."

No. 574.—v. 14. *Anointing him with oil in the name of the Lord.*] "In Yemen, the anointing of the body

is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame ; perhaps too, these Arabians think a glistering skin a beauty. When the intense heat comes in, they always anoint their bodies with oil. At *Sana*, all the Jews, and many of the Mahometans, have their bodies anointed whenever they find themselves indisposed." (NIEBUHR, vol. ii. p. 274.) This in some degree explains the direction of the apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and accordingly we find *Solomon*, in many places of his Proverbs, speaking of administering ointment, which rejoices the heart, which may be a healing medicine to the naval, &c.

No. 575.—1 PETER i. 5.

Kept by the power of God.

The original word, φρουρουμενους, is very emphatical, and properly signifies being kept as in an impregnable garrison, secure from harm, under the observation of an all-seeing eye, and protection of an almighty hand.

No. 576.—ii. 4. *A living stone.*] By a metaphor taken from plants, which stick fast to their roots, and are nourished by juice ascending from them, stones which remain still in the quarry are said to be living. By this epithet here is meant the firmness of that thing which is signified by the name of a stone, for nothing is firmer than stones growing in a quarry, or cleaving fast to a rock by their roots. For this reason a steady and inflexible purpose of mind is compared by *Ovid* to such a stone, where he speaks of Anaxaretes:

> Durior et ferro, quod Noricus excoquit ignis,
> Et saxo quod adhuc vivum radice tenetur.
>
> Metam. 14.

No. 577.—v. 4. *Chief shepherd.*] In ancient times, when flocks and herds of cattle were very numerous, the care of them required the attention of many shepherds; and that every thing might be conducted with regularity, it was necessary that one should preside over the rest. This we find was customary; and hence, in 1 *Sam.* xxi. 7. we read that Doeg was the *chief of the herdsmen* that belonged to Saul; and in some curious remarks on the sheep-walks of Spain, published in the *Gentle-*

man's magazine for May, 1764, we are informed, that in this country (where it is not at all surprising to meet with eastern customs still preserved from the Moors) they have to this day, over each flock of sheep, a *chief shepherd*. "Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus* or the *chief shepherd* of the whole flock."

No. 578.—v. 8. *As a roaring lion.*] For the illustration of this passage it may be observed, that the roaring of the lion is in itself one of the most terrible sounds in nature; but it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in *Amos* iii. 8. *the lion hath roared, who will not fear?* The lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. (See *Bochart*, vol. ii. p. 729.)

No. 579.—2 PETER i. 5.

And besides this, giving all diligence, add to your faith virtue.

DODDRIDGE thus paraphrases and explains this passage; *and for this purpose applying with all* possible *diligence*, as you have believed the gospel, be careful to accompany that belief with all the lovely train of attendant graces; *associate* as it were *to your faith, virtue*, true fortitude, and resolution of mind, which may enable you to break through that variety of dangers with which your faith may be attended. The word επιχορηγησατε, translated *add, associate*, properly signifies to *lead up*, as in dance, one of these virtues after another, which he mentions, in a beautiful and majestic order.

No. 580.—i. 20. *No prophecy of the Scripture is of any private interpretation.*] The word επιλυσις seems to be agonistical, and signifies the starting, or watch-word, or sign, upon which the racers set out, or began their course. The place from whence they set out is called αφετηρια, where, when then they set out, they are said to be let loose, and this is literally επιλυεσθαι; to this is the sending of prophets here compared, who are said to run. (*Jer.* xxiii. 21. *Ezek.* xiii. 6, 7.) *They ran, and I sent them not, i. e.* I gave them no watch-word to run, as in the Psalmist, *God gave the word, great was the company of preachers.* HAMMOND *in loc.*

No. 581.—JUDE 4.

For there are certain men crept in unawares, who were before of old ordained to this condemnation.

THOSE who were summoned before the courts of judicature, were said to be προγεγραμμενοι εις κρισιν, because they were cited by posting up their names in some public place, and to these judgment was published or declared in writing. *Elsner* remarks, that the Greek writers apply the term προγεγραμμενους, to those whom the Romans called *proscriptos*, or proscribed, *i. e.* whose names were posted up in-writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them. He says also, that those persons who are spoken of by St. Jude, as *before of old ordained to this condemnation*, must not only give an account to God for their crimes, and are liable to his judgment, but are *destined* to the punishment they deserve, as victims of the divine anger.

No. 582.—REVELATIONS i. 9.

I, John, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

THIS punishment, in the Roman law, is called *capitis diminutio*, because the person thus banished was disfranchised, and the city thereby lost an head. It succeeded in the room of that ancient punishment, *aquâ et igni interdicere*, whereby it was implied, that the man must, for his own defence, betake himself into banishment,

when it became unlawful for any to accommodate him with lodging, diet, or any other necessary of life. But this banishing into islands was properly called *disportatio*, being accounted the worst kind of exile, whereby the criminal forfeited his estate, and being bound, and put on board ship, was, by public officers, transported to some certain island (which none but the emperor himself might assign) there to be confined to perpetual banishment. The place to which St. John was carried was Patmos, a little island in the Archipelago, now called Palmosa, mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities. The whole circumference of the island is about thirty miles, and on one of the mountains stands a town of the same name, having on the top of it a monastery of Greek monks; and on the north side of the town the inhabitants by tradition shew an house in which the apocalypse was written, and, not far of, the cave where it was revealed, both places of great esteem and veneration with the Greeks and Latins.

WELL's *Geography of the New Testament*, part ii. p. 128.

No. 583.—i. 16. *Out of his mouth went a sharp two-edged sword.*] The sword is sometimes used in a figurative and metaphorical sense in the scriptures. Thus the Psalmist says, speaking of his enemies, *that swords are in their lips (Psalm* lix. 7.); and it is said of our Lord that *out of his mouth went a sharp two-edged sword.* This representation appears to corespond with the practice of some people with respect to this weapon. *Thevenot* has mentioned an incident which throws considerable light upon this point; he says, (part i. p. 229.) " The galliot being out a cruising, met with a Turkish galliot, and having laid her athwart hauze, met with a stout resistance. The Turks who were on board of her, *having*

a naked sword between their teeth, and a musket in their hands, beat off their adversaries." How this naked sword was used in combat does not appear, but if this ever had been part of a military custom, the figure of a sword issuing from the mouth seems as if it might be justified by matter of fact; and this expression may rank among those which occurrent circumstances may have formed.

No. 584.—ii. 17. *A white stone.*] The stone here referred to is such an one as was used in popular judicature, or in elections, the custom being to give the votes in either of these by such stones. These were either white or black; the white was a token of absolution or approbation, the black of condemnation or rejection. There were judges in the agonistical games, who awarded the prizes to the conqueror by the use of these stones, a white one, with the name of the person and the value of the prize, being given to such as was victorious.

Ovid expressly mentions, that black and white stones were used to absolve or condemn persons at Argos.

> Mos erat antiquus, niveis atrisque lapillis,
> His damnare reos, illis absolvere culpâ.
>
> Metam. lib. xv. lin. 42.

No. 585.—ii. 17. *A new name written, which no man knoweth, saving he that receiveth it.*] *Doddridge* on this passage says, I have sometimes thought ο λαμβανων may signify *one that hath received it*, as it seems *a name* given to any person must be known to others, or it would be given in vain; and then it intimates, that honour should be conferred upon such an one, which shall only be known to the inhabitants of that world to which he shall be admitted, and who have already received it; otherwise it must refer to a custom which has sometimes prevailed among princes, of giving particular names,

expressing familiarity and delight, to distinguished favourites, by which to call them in the greatest intimacy of converse, whether by discourse, or by letter, and which have not been communicated to others, or used by them at other times.

No. 586.—iii. 12. *I will write upon him the name of my God.*] Great numbers of inscriptions are yet remaining, brought from the Grecian cities of Europe and Asia, and some from islands in the neighbourhood of Patmos, in which the victories of eminent persons are commemorated. Some of these were placed *near* the temples of their deities, others were *in* the temples, to signify that they were put under their particular protection; upon these were inscribed the names of the deities, of the conquerors, and of the cities to which they belonged, and the names of the generals by whose conduct the victory was gained. Inscriptions also were sometimes placed upon pillars, to record the privileges granted to cities, and also the names of their benefactors.

No. 587.—iv. 4. *Round about the throne.*] The situation of the elders is agreeable to the ancient manner of sitting in council or consistory among the Jews. There is a representation of this in *Daniel* vii. 9. *I beheld till the seats or thrones were pitched*, not *thrown down*, as in our translation, *and the ancient of days did sit* in the midst of the other thrones, as the father or head of the consistory, *and the judgment was set*, (ver. 10.) that is, the whole sanhedrim; the rest of the elders were seated on those thrones which were round about, and the books were opened preparatory to the judicature.

HAMMOND *in loc.*

No. 588.—v. 8. *When he had taken the book.*] Some interpreters understand the delivering of this book into

the hands of Christ, as an act of inauguration, or investiture, into his regal power and authority, and that many of the expressions here used are taken from the ceremonies of solemn investitures, in which there are several instances of its having been done by the delivery of a book.

No. 589.—v. 8. *Golden vials full of odours.*] Vials were of common use in the temple service, they were not like those small bottles which we now call by that name, but were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple. These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer. The common custom of drinking tea and other hot liquor out of a cup and saucer will shew the form of these censers.

LOWMAN *in loc.*

No. 590.—vi.] St. John evidently supposes paintings, or drawings, in that volume which he saw in the visions of God; the first figure being that of a man on a white horse, with a bow in his hand, &c. The eastern manuscripts are thus ornamented. *Olearius* (p. 638.) describing the library belonging to the famous sepulchre of Schich Sefi, says, that the manuscripts are all extremely well written, beautifully bound, and those of history illustrated with many representations in miniature. The more ancient books of the East are found to be beautified in this manner; for *Pocoke* speaks in his travels of two manuscripts of the Pentateuch, one in the monastery of Patmos, the other belonging to the bishop of Smyrna, adorned with several paintings well executed for the time, one of which is supposed to be above 900 years old. HARMER, vol. ii. p. 181.

No. 591.—vi. 8. *And I looked, and behold a pale horse, and his name that sat on him was Death.*] It is not unlikely that the figures representing death and the grave might have their names expressed by some motto or inscription, as it was a thing so well known in the medals of these times to write the names *Pietas, Felicitas, virtus, &c.* under the figures designed to represent them.

No. 592.—ix. 19. *For their power is in their mouth and their tails.*] The power in the mouth and in the tails, as serpents, is plainly an allusion to those serpents which are supposed to have two heads, one at each end of their body, as *Pliny* describes the *amphisbæna; geminum caput amphisbænæ, hoc est ad caput, et ad caudam tanquam parum esset uno ore fundi venenum. (Hist. Nat.* lib. viii. cap. 23.) A proper representation of a furious and terrible invasion. LOWMAN *in loc.*

No. 593.—ix. 20. *They should not worship devils.*] Mr. *Ives*, in his travels through *Persia*, gives the following curious account of *devil-worship.* "These people (the *Sanjacks*, a nation inhabiting the country about *Mósul*, the ancient *Nineveh*) once professed christianity, then Mahometanism, and last of all devilism. They say, it is true, that the devil has at present a quarrel with God, but the time will come, when the pride of his heart being subdued, he will make his submission to the Almighty; and, as the Deity cannot be implacable, the devil will receive a full pardon for all his transgressions, and both he, and all those who paid him attention during his disgrace, will be admitted into the blessed mansions. This is the foundation of their hope, and this chance for heaven they esteem to be a better one, than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The

person of the devil they look on as sacred, and when they affirm any thing solemnly, they do it by his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect; and they always put before his name a certain title corresponding to that of highness, or lord." (p. 318.) The *Benjans*, in the East Indies, (according to the Abbè *de Guyon*, in his history of that country) fill their temples or pagodas with his statues, designed in all the horrid extravagance of the Indian taste. The king of Calicut, in particular, has a pagoda wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern is a copper throne, whereon a devil formed of the same metal is seated, with a tiara of several rows on his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture; from his belly arises another head, uglier if possible than the first, with two horns, and a tongue hanging out prodigiously large, and behind him a tail like a cow's. On his tongue and in his hand there are two fingers almost round, which the Indians say are souls that he is preparing to devour. (*Hist. of East Ind.* part. ii. c. 2. s. 1.)

No. 594.—xi. 3. *I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*] Sackcloth appears to have been made of hair, and as to its colour to

have been black, the scripture declaring that the sun became *black as sackcloth of hair.* (*Rev.* vi. 12.) The prophets wore it as a dress at particular times, and agreeable to that custom the two witnesses are to be *clothed in sackcloth.* It was used in these cases to express distress, and as a token of mourning; it appears also to have been employed to enwrap the dead, when about to be buried, so that its being worn by survivors was a kind of assimilation to the departed; and its being worn by penitents was an implied confession that their guilt exposed them to death. This may be gathered from an expression of *Chardin*, who says, Kel Anayet, the shah's buffoon, made a shop in the seraglio, which he filled with pieces of that coarse kind of stuff, of which winding-sheets for the dead are made. And again; as the sufferers die by hundreds, wrapping cloth is doubled in price; however, in later ages, some eastern nations might bury in linen, yet others still retained the use of sackcloth for that purpose. (*Fragments supplementary to Calmet's Dict.* No. 320.)

No. 595.—xii. 1. *And there appeared a great wonder in heaven, a women clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*] It was a well known custom, at the time of this prophecy, to represent the several virtues and public societies, by the figure of a women in some peculiar dress, many of which are to be seen on the Roman coins; in particular *Salus*, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor's care, as in a coin of Hadrian's; *globum pede calcans, significans se imperante, orbi salutem publicam datam.* The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of *Faustina*, to express a degree of glory superior to any on earth. LOWMAN *in loc.*

No. 596.—xiii. 17. *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*] Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews. "He forbad any to enter into his palace, who did not sacrifice to the gods he worshipped, whereby he excluded the Jews all access to him, either to the suing to him for justice, or the obtaining of his protection, in what case soever they should stand in need of it. He ordered by another decree, that all of the Jewish nation that lived in Alexandria should be degraded from the first rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank among the common people of Egypt, and that all of them should come thus to be enrolled, and at the time of this enrollment have the mark of an ivy-leaf, the badge of the god Bacchus, by an hot iron impressed upon them; and that all those who should refuse to be thus enrolled, and to be stigmatized with this mark, should be slaves; and that if any of them should stand out against this decree, they should be put to death."

PRIDEAUX's *Connection*, part ii. lib. 2. ann. ante C. 216.

No. 597.—xvii. 5. *And upon her forehead was a name written, Mystery, Babylon the great.*] It has been observed by interpreters, that lewd women were used to have their names written over their doors, and sometimes on their foreheads; and that criminals among the Romans had an inscription of their crimes carried before them. In the first sense, as Mr. Daubuz observes, this inscription will denote a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship. In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues. Mr. Waple thinks this in-

scription is rather an allusion to the known inscription on the forehead of the high-priest, Holiness to the Lord. Whereby is intimated, that this idolatrous persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God. LOWMAN *in loc.*

No. 598.—xix. 10. *I fell at his feet to worship him.*] This appears to have been the act of homage usually paid to great men in the East, and which was now performed under impressions more solemn than those which were made by the presence of princes and kings. Mr. *Bruce* thus describes the ceremony now alluded to: "The next remarkable ceremony in which these two nations (of Persia and Abyssinia) agreed, is that of adoration, inviolably observed in Abyssinia to this day, as often as you enter the sovereign's presence. This is not only kneeling, but absolute prostration; you first fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touches the ground, and, in case you have an answer to expect, you lie in that posture till the king, or somebody from him, desires you to rise." (*Travels*, vol. iii. p. 270.)

No. 599.—xxi. 2. *Prepared as a bride.*] In the East brides frequently change their dress, and are presented each time they do so to the bridegroom. *D'Arvieux* gives this account of the Arabs, (*Voy. dans la Pal.* p. 225.) "When the evening is come, the women present the bride to her future husband. The women who conduct her make him a compliment, who answers not a word, sitting perfectly still, with a grave and serious air. This ceremony is three times repeated the same evening; and whenever they change the bride's dress, they present her to the bridegroom, who receives her

always with the same gravity. It is a sort of magnificence in the East, frequently to dress and undress the bride, and to cause her to wear in that same day all the clothes made up for her nuptials. The bridegroom's dress is also frequently changed for the same reason." An attention to this circumstance throws an energy into the words of St. John, when he speaks of the New Jerusalem coming down from God out of heaven, *prepared as a bride for her husband.*

HARMER, vol. ii. p. 122.

No. 600.—xxi. 19. *Foundations of the wall.*] "This is not only a description of what must be exceeding beautiful in its appearance, but is moreover manifestly corresponding with the mode of building amongst the ancient Romans, who, it is well known, constructed their walls from the bottom to the top with *alternate layers*, or rows of bricks, and of white stone, and sometimes of black flints. Each of these layers was always of a considerable thickness, or breadth; and whilst their different colours formed a beautiful appearance to the eye, and were a most elegant kind of ornament, this mode of placing materials of different dimensions and substance in alternate rows greatly strengthened the work."

KING'S *Morsels of criticism*, vol. i. p. 67.

THE END.

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